

E. Lawry
THE
HEARTS EASE,

OR, A
Remedy against all Troubles.

WITH
A Consolatory Discourse particularly
directed to those who have lost their
Friends and dear Relations.

To which is now added, two Papers Printed in
the time of the late PLAGUE.

By Symon Patrick, D. D.

PSALM 94. 19.
*In the multitude of my thoughts within
me thy comforts delight my soul.*

M. Antoninus.
ἡδονὴς οὐκ ἐνταῖς τοῖς ἐνδεδυμένοις βίβουσιν.
Happiness lies in a very few things.

The Fifth Edition enlarged.

L O N D O N,
Printed by J. M. for Francis Tyton at the Three
Daggers in Fleet-street near the Inner
Temple Gate, 1682.

ARTS & CRAFTS

Handwritten notes and a large, stylized signature or mark.

Handwritten text, possibly a list or description of items, including the word "which" and "the" visible.

Handwritten text, possibly a list or description of items, including the word "the" visible.

Handwritten text, possibly a list or description of items, including the word "the" visible.

Eliza Tilson
1691



Robert Jaffray

To the Honourable Sir Walter St. John Baronet, and the Lady St. John his Wife; *Helm*
The Authour wisheth all the blessings of this Life and that which is to come.

THE first occasion of these meditations upon those words of our Saviour to his Disciples, (John 14.

I.) is known only to my self and another person whose content-

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ment I exceedingly desired. But the occasion of their publication is known to more than your selves, (for whose use they were first transcribed a good while ago) which I will not trouble the World so much as to take an account of. For it will believe (it's like) that it comes from my own proper motion and inclination to send them abroad: and the ordinary reason from the importunity of friends can be understood by none but those who know that a friend can do more with us than we our selves.

But the reason why they address themselves to you, is known best to my self. For though you might know it if you pleased, yet your goodness teaches you to forget the many obligations you have laid upon me, which I ought always to remember. So many they are, that when I think how to discharge them, it puts me in mind that there is one sort of trouble which I have
made

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made no provision against in this Treatise, which is for want of ability both to pay what we owe to those that love us, and also to express the sense which we have of their goodness. But I consider that this is such a pleasing sort of trouble, that one would not be willing that it should be cured. We have no reason to find fault that our friends will do us more good than we deserve, nor to complain that their goodness is greater than we can speak of. And that ought not (I know) to be the occasion of my trouble, which is your singular pleasure and contentment. And if this kind of acknowledgment will acquit me in any sort of ingratitude, I am but beginning to discharge and exonerate my self: for I had designed, before the publishing of this was thought of, to put a Treatise of another nature in your hands. But I am well secured

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that I shall not trouble you by beginning my addressees to you with a discourse of troubles, as if I did bode some evil to you, because I believe that you desire rather to be prepared against any crosses, than to have none befall you. I confess I discern some defects in the first part of this Treatise, which if I had penned with an intention to have sent abroad, I think that I should have taken some care to have seen supplied. But it will not be the less acceptable to you who are able I know out of the general truths here propounded, to raise such principles as will be able to give you satisfaction in particular cases not here named. Yet presuming that you will not be weary of reading any thing that comes from the hand of one whom you love so well, I shall here take the liberty to instance in some things which would have deserved some particular consideration.

There

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There is no greater trouble to some ingenuous Souls than to be requited with injuries for the kindnesses they have done to others: But they may soon consider that this befel our Master Jesus Christ himself. And though it be in their power to do good to others, yet it belongs not to them, to make them good. And if there be any way to beget love in them, it is by love: and there is no small contentment in loving those who have no love for us. For this is the very height of love, and love it self is a thing so sweet that it is its own reward.

But some perhaps have this addition of trouble that their own friends do not love them; and those whom God and nature do command to be kind, are ill-affected towards them. The same remedy will cure this disease. And let them turn their love into pity, that any should be so unhappy as to be strangers to the rarest pleasures.

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in the world which arise from loving of others. And you may see from hence also the necessity of one Rule which I have commended, which is Not to hope confidently for any thing here below. And particularly remember this, that you may be disappointed if you look for any more satisfaction from your children, than the pleasure of doing good to them; and seeing them do good to themselves. For the old saying hath had but few hitherto to cross it, That love (like your inheritances) doth descend, but useth not to ascend.

But there are others that may say they could easily brook any sufferings from others, but that commonly it is the lot of those that suffer, to be thought guilty of those crimes for which they innocently suffer. Quæ perferunt meruisse creduntur. The world is so sottish that they commonly think men deserve that which they indure; and

we

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we are deprived many times not only of our enjoyments, but likewise of our fame; and are denyed not only our security, but likewise all apology for our selves. But who can keep the world from thinking what it pleaseth? Who knows not that it sees but with half an eye, if it be not stark blind? And what shall we be the better if men think well of us, seeing what they think either one way or other, is with so little reason? If we deserve not well, their thoughts and speeches can do us no good; and if we do, God will take care that they shall do us no harm.

But there is a little number of good souls perhaps who are troubled for what others suffer, and are afflicted with the misery of their neighbours. There are so few that complain of this grief, and it is a malady that men are so seldom sick of, that I should scarce have thought it needful to have prescribed any

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Physick for such a rare disease. If the hurt do not touch us in our bodies, relation or friends, we shall soon find comfort enough without any direction to alleviate the grief which we sustain for others, how heavy soever it may happen to be. But if any be oppressed with this sort of trouble, Let them consider what is said in the ensuing Treatise, that they do others no good, but themselves harm by being troubled. And therefore let them be sensible of their miseries so far only as to pray for them and relieve them (if they can) and to make their hearts sensible of Gods mercies to themselves, and by that joy they may cure the other trouble.

But men are troubled perhaps that Religion is like to suffer. I am very glad of it if they be; for then I suppose such persons are so much in love with Religion, that they will not let their trouble hinder any part of their duty. And

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if they do their duty, they may leave it to God to have a care of the interest of Religion, for he loves it far better than we can do.

But some are troubled that they are no more troubled. A sad thing that we should be discontented at that, for which we should be thankful! For by this trouble they mean nothing else but a confusedness of spirit which never did any body any good. The rubbing of the eyes doth not fetch out the moat; but makes them more red and angry; no more doth this distraction and fretting of the mind, discharge it of any ill humours, but rather makes them more abound to vex us.

But some are yet troubled because they fall from the height of their resolution, and are more troubled now than once they were at what befalls them. Whereas they once observed these rules well, and kept themselves in peace, they fall now into some discontent again; Where-

as

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as they did pray with some fervour, they now abate of the height of their Zeal. Truly we must not expect while we are here below in this Cave or dungeon, to be quite free from all such damps. And it may be some degree of pride, not to be able to endure some dulness and coldness of spirit. Be not troubled if at all times you cannot do as well as you would, but labour to do as well as you can. And especially take heed that the not doing of what you did, do not breed in you a fearfulness that you shall never do as you were wont again. This despirits the soul and so disheartens it, that it runs it self into that very thing which it is taking a course to avoid.

Remember well that rule which is the first that you meet withal in the following book; Know your duty thoroughly, and then do it. If you think it to be less than it is, you will not do what you ought;

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ought; and if you think it to be more than it is, you cannot do what you think you ought; and if you think that anxiety of mind for what is not in your present power, is any part of your duty, you do not think as you ought. There was a great Master among the Jews who bid his Scholars consider and tell him what was the best way wherein a man should always keep; One came and said that there was nothing better than a good eye, which is in their language, a liberal and contented disposition. Another said A good companion is the best thing in the world. A third said A good neighbour was the best thing he could desire; And a fourth preferred a man that could foresee things to come, i. e. a wise person. But at last came in one Eleazer, and he said A good heart was better than them all. True, said the Master, thou hast comprehended in two words all that the rest have said. For be that

R. Joha-
nan in Pirke
Avoth.
cap. 2.

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that hath a good heart, will be both contented, and a good companion, and a good neighbour, and easily see what is fit to be done by him. Let every man then seriously labour to find in himself a sincerity and uprightness of heart at all times, and that will save him abundance of other labour.

But let me take upon me to be so far a Master as to tell you, that next to this man, the second said right, that a good friend is the greatest easement in the world in this sort of troubles.

If a man therefore cannot quiet himself, let him get a good friend to whom he may unbosome his heart; for two (saith Solomon) are better than one: because if one fall, the other will lift up his fellow.

Two small Streams united in one Channel, may be able to bear a Vessel of some burden: and so
may

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may the counsels and comforts of two friends meeting together be able to support the weight of many troubles.

But if one will resolve to be troubled, I see there is no end of it; for a man may be disquieted in his thoughts about the choice of such a friend.

Let such consider this, that perhaps God hath given them one already, and the person that lies in their arms may give the best advice unto them. Or their Spiritual Guide may be the most excellent friend. Or howsoever they may know who will make one, by their love to Piety, by the simplicity of their manners, the innocency and modesty of their converse, their wise discourse, their freedom from pride and captiousness and such like things. This likewise I may add, that though there be an inequality between that person and you, which is a necessary thing to friendship,

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ship, yet if other things be not wanting, love and friendship will make you equal.

But how if this friend should die, will some say, how much then shall I be troubled? And what remedy shall I use to give me comfort when I have lost him that should comfort me! I told you there was no end of Questions. But yet the resolution of this Question will satisfy all; for he that can bear this trouble, will be able to support himself under all other. And therefore since I resolved to let those meditations go further than your selves, I have composed a little Tract to wait upon them, which administers comfort against the loss of friends. It hath indeed contrary to my first design, outgrown that in bigness which was born above two years before it: But yet the reason may be because there is much of the other in it. For as it is in the Calculations of
our

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our Almanacks, which are referred exactly to some certain place, but fit without sensible error the whole Nation: So I observe it is in this discourse, which though it doth most properly belong to those who have lost their friends, yet hath many things in it which may indifferently serve all other persons who are troubled about worldly matters. And let me intreat you and all others that read me, to remember always, that God rules the World; and that those things which are Accidents to us, are Providences with him; and it will give you much satisfaction in your hearts. He hath made all these things mutable, and therefore it is a Madnes to think that they must always stand as we would have them: and yet he is so good, that he hath made some thing good for us in every mutation: so that it is a Folly to be discontented that they continue not

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as we would have them. Who would go and seek for Violets and Primroses in the Wood in the Winter season? But then we may go and gather Sticks to keep us warm. And in the Spring who looks for Grapes and Plumbs and such ripe Fruit? But yet we may Prune the Vines and lopp the Trees, and wait awhile, and have what we desire. Assure your selves it is forgetfulness of God that makes us troubled, yea forgetfulness of our selves also, who think we have lost our proper good, when we are well enough. And I think it will not unbecome me to speak to you in the words of a Heathen, and bid you Be confident, and looking up to Heaven say, Hereafter I will use my self to what thou wilt; I conform my thoughts wholly unto thee; I refuse nothing that seems good in thine eyes. Lead me whither thou wilt; give me what gar-

Arrian.

Epi. Et l. 2.

cap. 16. 1.

4. cap. 7.

• Dedicatory.

ould garments thou pleasest; chuse my
m- food and provision for me, &c.
ter I had always rather have that
nd to be which already is, than any
m. thing else; For I think that is
for better which God wills, than that
ipe which I.

the Which submissive address of his
nd to God, puts me in mind of some
we general rules laid down at the lat-
is ter end of the first Treatise, which
us it would have pleased you perhaps
our if they had been more enlarged. I
ve shall take leave therefore to extend
re this Preface a little farther; that
ill if it be possible, I may not let you
on want any thing which you may chance
nd to desire.

k- And for direction of your Pray-
e- ers to God in these cases; Be sure
at first to observe the cause of all your
ny trouble, the Fountain which casts
I forth the Mire and Dirt into your
od Souls. When we know the cause
i- of a malady, it is half cured. And
at seeing this cause you will find to
r- be

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be within your selves, therefore
Secondly, Pray not so much against
trouble, as the cause of the trouble.
Pray for a contented mind, a low
esteem of the world, a new opinion
of things, an humble frame of
heart, and such like graces. If we
merely pray, not to be troubled
and rest in general expressions, we
shall find little ease to our hearts.
Thirdly, Pray not so much for re-
moval of the thing that troubles
you, as for strength to bear it, and
divine power to support you under
it, and heavenly wisdom to make
an advantage of it. Fourthly, If
you do pray for the removal of any
outward burden, and the preven-
tion of any loss, yet let it be with
an indifferent mind, lest you be
more troubled when you find that
God doth not hear those prayers.
Fifthly, when you are troubled for
one fault, be troubled for all, and
pray for a new heart. When you
have done any evil, then be humbled
for

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For the neglect of so much good,
which may be the reason of that
ailment. For when a malady doth
affect a particular part, the whole
body must be purged; or else if we
apply the remedy only to that part,
we shall but drive the humour to
some other place. And sixthly, I
would wish you to apply the remedy
presently before the trouble taketh
into the flesh. As soon as you see it
come, fly to God, and take your
Antidotes, and beseech him to bless
them to you. I cannot but here
again transcribe another excellent
speech of the same Heathen. Either
God can do something, or he
cannot: If he can do nothing,
why dost thou pray to him? If
he can do something, why dost
thou not pray that thou maist
not fear, nor desire, nor be sad
for any of these things, rather
than that this or that thing
should be or not be to thee? If
he can help us, then he can help
us

M. Anto-
nin. l. 9.
Sect. 40.

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us to be without a thing as we
as to have it: and not to fear
thing, as well as not to have
Begin therefore to beg these things
of God by Prayer, and thou shalt
see what will be the issue of
One prays that he may have
such an one to Wife; Do thou
pray that thou maist not desire
her. Another prays to be eased
of a tyranny: Do thou pray that
thou maist be able to bear it.
let not my child die, saith another
but do thou say, O let me not fear
the loss of it. Turn thy Prayer
I say all this way, and see what will
come of it. Thus that Royal Phi-
losopher.

And as for Faith which is another
thing there mentioned, I will
teach you to believe, First, that God
is not hard to please. Perswade your-
selves that he is good and gracious
and accepts of the sincere, hearty
and constant endeavours of his
Servants to do his will. Secondly

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Believe that he would have us pleased too, and delights in our contentment. It is not pleasing to him to see us troubled, nor doth he wish to see us full of perplexed thoughts: Neither doth he willingly grieve us or send such things upon us that should molest us, but he loves to have all his children in peace. And thirdly, Believe fully that he hath the greatest mind, to give that which will remedy the greatest cause of troubles, and that is his Divine Grace and Holy Spirit. Sin is that which makes all our sores so angry; The Spirit of the most High is that which will enable us to mortify it; and this Spirit we may have as readily from him as a piece of bread from the hands of our dearest parents. Go on courageously therefore, and be confident: seeing there is nothing that God is more desirous to bestow than that which will cure us of all our griefs.

Of

The Epistle, &c.

Of these I shall say no more, and
of the rest nothing at all, lest
I should weary my other Reader
though not You, who have given a
abundant testimony that I can do no
thing to displease you, and there-
fore laid a perpetual engagement upon me
to be

The most affectionate

From your
House at
Battersea,
Oct. 4. 59.

of those that love

and serve you,

Symon Patrick

THE CONTENTS.

AN Introduction, shewing that all mens desires are seeking for quiet. In the Gospel only it is to be found. Christ bequeathed it as a Legacy to his Disciples. The design of this Treatise.

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Cap. 2. Three other Reasons, which shew that we may be good, whatsoever comes; and we may turn it into good; and if we do not, it will be a double evil.

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Cap. 5. Two Rules directing unto peace by understanding and doing and distinguishing of our Duty.

Cap. 6. Two Rules more concerning
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the choice of means and carelesness about events.

Cap. 7. The knowledge of our selves together with consideration of the necessary consequents of every thing, are two other remedies against trouble.

Cap. 8. It is of great import to consider well what we enjoy, and we should cast that in the Ballance against our wants, which is the substance of one Rule more.

Cap. 9. Two considerations more; one of the wants of others: another of the uncertainty of our own enjoyments.

Cap. 10. Three Directions more, shewing how we should shut the World out of our selves, and avoid self-flattery, and take heed of rash anger at our own selves.

Cap. 11. Humility and self-annihilation: knowledge and judgment; simplicity and purity; constancy and fixedness in one thing, are four excellent means to keep us from trouble.

Cap. 12. A Caution and the Conclusion, shewing that these things suppose the practice of some more general Rules; and that we must not have these truths to go when we have need of them.

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The Contents of the second Discourse.

Sect. 1. **W** Herein is shown the need of
a Consolatory Discourse
against the loss of our Friends.

Sect. 2. Wherein is shown that we may
grant Nature leave to ease it self by moderate
tears; and two Advices are given
to keep us from making an ill use of this
Grant.

Sect. 3. Which shows rather what
might be said, than what is said in this
present Treatise for moderating our sor-
rows. But yet those Examples which we
have from others, may move us to follow
their Rules, and so a brief touch is made up-
on them.

Sect. 4. Which teaches to consider what
Death is; First, Common; Secondly,
Necessary; Thirdly, Good. And if we
thought more of it, we should not be un-
willing to part, neither doth the manner
of parting make any considerable diffe-
rence.

Sect. 5. Which contains comfort against
the loss of Children, Parents, Consorts,
Friends, upon a due consideration what e-
very one of them is.

Sect. 6. Which directs how to quiet
our

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our selves by comparing our selves, both with our selves and with others, and there are five ways of comparisons insisted on.

Sect. 7. Several Reasons are given against immoderate sorrow, which are comprized in fourteen Questions, which we should make to our selves. The reason and spirit of them you may see in the Margin at the beginning of every Particular.

Sect. 8. Some other things are proposed for the perfect cure of the soul; The first of which is deadness to the World; and the casting out false opinions. The second is the changing of our sorrow into another kind. The third is the Life of our Lord Jesus.

Sect. 9. The conclusion. It contains an advice to those that are in love with sorrow. And an advice for the reaping profit by this Book. And a brief recapitulation of the chief matters in it.

THE
Hearts Ease,

OR, A
Remedy against TROUBLE.

JOHN xiv. 1.

Let not your hearts be troubled—

IT is not either fineness of Wit, or abundance of Wealth, or any such like inward or outward Ornament that makes the difference between men, and renders the one better than the other; but the firmness of good Principles, the settledness of the spirit, and the quiet of the mind. To the obtaining of which, all the old Philosophers, many hundreds of years before our Saviour, did wisely summon all their forces; all whose Lessons when they are summed up, amount only to
B 3 this,

The Heart's Ease, Or,

this, to teach a man how to be contented. *Socrates* was upon this score accounted the best amongst them, because though he understood but a little of the frame of Nature, yet he well understood himself; and perceived that he was not the wisest man, that could read rare things in the Stars, and could follow the paths of the Sun, and trace all the heavenly Bodies in the course which they run, but he that could tell how not to be troubled either for the want of that knowledge, or for any other thing.

Christianity hath not a new design in hand, but more rare and excellent instruments to effect the old. What Heathens could speak of, it enables us to do. And still it is as true as ever it was, That nothing betters a mans condition, but that which rids him of all his griefs, and eases him of his troubles. So a great Divine among the Ancients observes, that Christians are not distinguished from others *χόμασι καὶ τύποις ἑξωτερικοῖς*, by outward fashions and modes, by their external forms and molds, into which they are cast; or by professing a Body of Notions differing from others in the World: but by the renewing of their minds, by the peaceableness of their

Macarius
Homil. 5.
Τῇ τῷ νοῦ
ἀνακαινί-
σει. Τῇ δὲ
λογισμῶν
εἰρήνῃ, καὶ
τῇ τῷ κυ-
εἰσάσπῃ,
καὶ οὐρανίῳ
ἔρωτι, &c.

their thoughts, by charity and heavenly love, &c. And if we behold in their minds, as in other mens, *great shakings* or *Earthquakes*, *unsettled thoughts* and *reasonings*, *unbelief*, *confusedness*, *trouble*, *trembling*, *fearfulness* (all these words he uses) they are fast bound to worldly things, they have not attained the end of their Christianity, and are but a little bettered by their new condition.

Σηομδνχ
ἀκατα-
σταὶ τῆς
λογισμῶν,
καὶ ἀπιστίας
καὶ σίχου-
σιν, καὶ τα-
ραχῆν καὶ
δυσλῆαν.

That Christ came to discharge the mind of those troublesome Guests, the Text (and many other Verses of the ensuing Chapters) plainly tells us: The sense of which is this, *Do but believe that I am from God, and that what I say is his mind, and you need not be troubled.* The Faith of Christ is an Antidote against all evil: Peace is the proper result of the Christian temper. It is the great kindness which our Religion doth us, that it brings us to a settledness of mind, and a consistency within our selves.

Our Saviour, when he spake these words, was just going to leave his little flock, and you must needs think that his Patients who were yet under his cure, could not but take the News of his departure very heavily: therefore as a wise and tender Physician, he prescribes them

the best directions that he could, and leaves them in their hands, assuring them that every Precept of his was a sovereign Medicine, every Promise of his a Cordial to relieve their fainting Spirits; and particularly telling them that he would send the Comforter, and that they should be under the Regiment and care of the Holy Ghost. These heavenly Recipe's they have transcribed and transmitted unto all succeeding Ages, so that over the Gospel we may write what the Egyptians did over their Library, *τὸ πρὸς ψυχῶν ἰασηριον*, *This is the Hospital for sick Souls*: after all our search something will trouble us, unless we have recourse hither; or if nothing do, our Case is so much the worse; and that which now would be only trouble, will hereafter be tribulation and anguish.

That which I intend for the Subject of my Discourse, is this, That, *A Christian heart ought not to be troubled*; Or, *That it doth not become a faithful soul to admit of any disquiet in it.*

By trouble I understand that tumultuous disorder in the soul which arises from the prevalency of these passions, *Fear, Carefulness, Sorrow, Anger*, and the

the rest of their Kindred, which have
Evil for their Object. These Passions
are raised either from something *with-*
in us, or from something *without us*,
our Saviour chiefly speaks of the latter,
and so shall I also; yet so, as to have
some regard to the former, that so I
may in all Particulars leave the mind
well satisfied. That I may not spend
so much time in other things, as to have
none remaining for that which I main-
ly intend, I shall not tye my self to the
Laws of an exact method; but make
my Discourse consist only of these two
general Parts. 1. Of some *Reasons* why
a Christian should not be troubled. 2.
Of some *Rules* to keep our hearts from
trouble.

C A P. I.

*Two Reasons against trouble, drawn from
Christ's promises, and God's Providence.*

1.

FOR the former, let us consider
That trouble is a great disparagement
to the promises of the Gospel, which
give us ease in every case, unless we re-
fuse to become God's Patients, and will
not use his remedies. In the case of sin
prevalency, it saith, *Sin shall not have do-*
minion over you, &c. The Law of the Spi-
rit of life in Christ Jesus hath made us
free, &c. If any man sin, we have an Ad-
vocate with the Father, &c. which
supports our Spirits under the thoughts
both of what we have admitted, and
what we fear we shall admit. To the
poor man and the persecuted it saith,
Let your conversation be without covetous-
ness, &c. So that we may boldly say, the
Lord is my helper, and I will not fear,
&c. And, Seek you first the Kingdom of
God, &c. Blessed are you when you are
persecuted, &c. And (that I may not
enumerate all Particulars) it saith to
every Christian, whatsoever condition

Rom. 6. 14

Rom. 8. 2,

3, 11.

1 John

1, 2.

Heb. 13.

5, 6.

Mat. 6. 33.

Mat. 5. 10,

11, 12.

he

A Remedy against Trouble.

7

he be in, *Be careful for nothing, but in every thing by prayer, &c. And the peace of God which passeth all understanding, &c.* Phil. 4. 6, 7

When we sit down therefore desponding either under the power or the guilt of our sins, and think that they can never be forgiven, or never overcome, when we murmur, or are dejected, because we are mean, despised and afflicted, when we are impatient for the loss of our Friends, or our Goods, &c. we do only betray our own Ignorance, or Unbelief, or Idleness: We either know not what the Gospel speaks, or we do not believe it, or we resolve not to be the better for it, if it will put us to any labour: either we or the Gospel must bear the blame of our trouble and disquiet; either that cannot relieve us, or we do ill to behave ourselves as though it could not. I know every good Christian will accuse himself, Not that; but let him consider that he cannot do it, nor his Saviour honour, but by ceasing his discontents; for others will think that *He is no better Physician than the rest, who hath no better success in his cures.*

It is a great disparagement to the Providence

2.

vidence of God which rules the World. If there were no Providence, I confess we were destitute of the greatest reason, that man hath against fears, and cares, and sorrows; and he that is troubled, would be less unreasonable, because all the care would lye upon himself, and his own shoulders must alone bear the burden of every accident. But seeing we acknowledge an eternal wisdom, an infinite, unprejudiced understanding, that governs, and superintends in all affairs, it is the greatest folly to be disquieted, and to deport our selves as if we and chance ruled all. Some have satisfied themselves with this single thought, that it is in *vain* to be troubled, since things must not be as we will, but as that Almighty Being pleases: A cold comfort one would think, to be content upon necessity; and yet this some Heathens have mainly insisted upon, as their support. Thanks be to God that we have something better for to quiet us, and that is this, That the World is governed not merely by *Gods Will*, but by his *Wisdom*. He disposeth all things according to his *pleasure*, but it *pleaseth* him to do all things for the best. He rules the World not as an *absolute Lord*, so that we

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we should be sensible only of his power; but as a *loving Father*, so that we should be confident of his *goodness*. And therefore his Children should not be displeased, as if they were none of his Family, nor within the verge of his care, and were wholly forgotten by him; but they should comfort themselves, that they are in such safe hands, who will do nothing but with the greatest reason, and for the most excellent ends. Τα ἅ ὁ Θεὸς ποιεῖ κατὰ πρόνοιαν, was a pithy saying of one of the better sorts of Heathens; *All Gods Actions are full of Providence*; and therefore there is no reason that we should be displeased as if God did not do well, or we could do better. You would think it strange if the Flocks and Herds should make a mutiny, because their Shepherd chuses their Pasture for them, and will not let them wander into wild Desarts and barren places, nor stray one from another, they know not whither, nor run in rank meadows and fat grounds that may breed a rot among them, and yet such a thing is our trouble and vexation, because we cannot do as we list, or are not as we would chuse. It is a fond desire to have the rod and the staff out of the hand of the Shepherd of *Israel*; and then we might soon

*Antonin. L.
2. sect. 3.*

soon walk into dangerous paths, and when we had brought our selves into the Valley of the shadow of Death, find none at all to afford us any comfort.

It is distrust of God to be troubled about what is to come; impatience against God to be troubled for what is present; and anger at him to be troubled for what is past. This temper of spirit finds fault with his wisdom, and blames his goodness, and depresses his power, and reprehends his faithfulness in the dispose of things, and therefore it is a sin and speedily to be amended.

To be troubled, speaks as if God had provided better for the Beasts than for Mankind; for they live in peace with themselves, and we hear not of their murmurs and complaints. And by the same reason that thou art troubled, as the men in the World may be vexed so; and so none think or speak well of God, but behave themselves as if he cared not for his rational Creatures. For thou mayst consider that God hath endued thee with an understanding of such a size, with abilities and capacities of such a proportion, and measured for thee such a fortune and condition as now thou hast: if thou art not contented,

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and, but fretst within thy self that thou art not better; then so may another man, for he wants something also; yea, so may all men, for they are all imperfect. And upon the same grounds that thou art troubled for the want of one particular thing, thou mayst at the next step be troubled that thou art not a King, or that thou art not an Angel; and an Angel may also be troubled that he is not a Principality, or one of the seven Spirits that stand at the Throne of God; and one of those may take it ill that he was not made to understand more; & so the best things would be most miserable, because they understand best their own wants. Many Arguments to this purpose might be heaped up from the consideration of Gods Providence, but I shall only mention one more.

Gods Providence hath so ordered the several degrees of things in the World, that none of them should be troubled, but should mutually help and be assistant unto each other in their several wants; and so there is not the greatest man living, but stands in need of the meanest, as much as the meanest doth of him; just as none of us can live without the Beasts, no more than many of them can live without us.

What

The Hearts Ease, Or,

What things we want, God hath otherwise supplied us with: either by some other kind, or else in the same by some other help. Which is an observation that we are so well acquainted withal, that we are not discontented because we need cloaths, and were born naked into the World; nor do we account the Beasts have a priviledge above us, because they come well clad into Being and provided with apparel for all their lives, or are armed with horns and hoofs; for God hath given unto us reason, which is a better thing, and hath made them both to clothe and to arm us. Now so it is in other cases: as God hath made the Brutes to help us in lesse things; so hath he made other men to relieve our greater necessities, to comfort us in our sadnesses, to supply us in our wants, to advise us in our straits, and to be eyes and hands unto us, if we have no wisdom nor strength of our own; yea his own Son hath he given to make an universal provision for us. Now when we ask and resolve our selves, Which is better, to come into the world with cloaths on our backs, or to have reason? We should ascend up a little higher in our thoughts, and put to our

our selves a parallel case; which is best? to have all in thy own hands and sole disposal, or to have a Supreme Providence, an infinite wisdom to govern all thy affairs? When we find the difference between these two, let us not live as if God ruled not at all, or if it were better that we did rule than he.

C A P. II.

Three other Reasons, which shew that we may be good, whatsoever comes; and we may turn it into good; and if we do not, it will be a double evil.

WE should not be troubled, because, *We may be good in every condition*: What should he fear, who may always be what he should be? What need he be vexed, who need not be miserable unless he will? What cause hath he to be displeased, who may always please God and himself too? The Philosophers used to comfort themselves with this, The Tyrant may kill me, but he cannot hurt me; he may make me suffer torments, but he cannot make me do a dishonest action. I may be poor, but

but still I may be just, and I may be contented. I may be *ill spoken of*, but I can *do well*. I may be *sick*, but still I may be patient. I may be in prison, but there I may pray and sing as *Paul* and *Silas* did. That which cannot hinder our Duty, should not be so sadly lamented; or (as the noble Philosopher and Emperour speaks) *How should things make the life of man worse, which do not make worse the man himself?* If we can do what becomes us both to God and men, why should we be disturbed at what men do unto us? If they should take away our lives, they cannot take away our Religion: We may be holy when they will not let us be in this World. Yea, there are some particular Vertues to be exercised in a suffering condition, which else we might not have had occasion for, and so we have no reason to be angry if they have done us a courtesie, and make us better than we should have been, when they intended to have made us worse. And that is the fourth thing, which I desire may be considered.

4.

We may make an advantage of every accident: according to that of the Apostle,

Rom. 8.28

All things shall work together for good

Ο ὅτι χαί-
ρει μὴ ποιεῖ
ἀνθρώπου,
πῶς ἀν-
θρώπου βίον
ἀνθρώπου
χαίρει ποιεῖ
ἡσυχίαν;
M. Anton.
.2. sect. 11

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those that love God; viz. by our prudence and observation, and taking those occasions which are offered us, and Gods grace assisting us. It is not in our power always to be in health, or to be rich, &c. but when sickness or poverty comes, we can make a good use of it, and turn it into health and riches other ways. The life of man (saith Plato) is like to a Game at Tables, wherein two things are considerable; the one within our power, and the other without; The chance is not in us, but to play it well is. When we cannot have a good cast, it remains that by our skill and art we make a bad one good. What shall fall out, is not within us to chuse; but to manage and improve that which happens, and turn it to our advantage, by the goodness and grace of God, is within our selves, and nothing that is without us can intermeddle, or be an impediment to us in it. Zeno I remember, having lost all his Goods by shipwrack, sought for no Port but Athens, and betook himself from merchandize to the study of Philosophy; and so he revenged himself on Fortune (as he called it) by becoming a Scholar and an honest man; crying out, *Now I made a*

Κυβηλε 38
ὁ Πλάτων
τὸ βίον
ἀποχε-
ται, &c.
Plutarch.
de tran-
quil.

Si illud
quod est
maxime
opus jactu
non cadit,
illud quod
eccidit for-
te, id arte
ut corrigas.
Terent.

Jam bene
navigavi,
cum nau-
fragium se-
ci.

good

good voyage when I lost all. Such a Story
Nicephorus tells us, of one *Cyrus* a Ca-
 tier in the time of *Theodosius* the you-
 ger, who through the envious accusa-
 tions of some Favourites being spoiled
 his Goods, of a Pagan he became
 Christian, and of a Christian a Priest
 God; and at last attained the degree
 a Bishop. So true is that which a ho-
 ly Father said, *Danger is better than safety*
and a storm more eligible than a perpetual
calm: if before our fears we were in
Worlds; but after them we became Gods.
 Which puts me in mind of an admir-
 able Prayer or Thanksgiving rather
Philagrius: Who hearing the same
 then expound to him the 73. Psalm
 he lay under a sore sickness; lift up
 hands to Heaven, and turning his eyes
 Eastward, said: *I thank thee O Father*
the Creator of thy Mankind *; that thou
 dost us good against our wills; and pur-
 est our inward man by the outward.
 thank thee that thou conductest us
 cross and contrary ways to a blessed end
 according to such reasons as are known
 thy self.

There is reason then we should be of
 good cheer, since things are as we please
 to make them. We need not be trou-
 bled,

Κρηττον
 ασφαλει
 κινδυνου,
 &c. *Greg.*
Naz. Epist.
 19. ad Ce-
 sar. fratrem.

* Πουηδ
 εν σω
 ανθε-
 πων. *Epist.*
 66.

And, since what befalls us to our cross,
may serve a better end than that which
we pursued: And the sighs and groans,
which our affliction extorted, be con-
verted into the joyful sound of praise
to God. If we be made better men,
more holy and severe in our lives, more
certain of Heaven, and more desirous
to be there; if we learn to know the
World better, to place less confidence
in it, and to expect nothing from it,
then there is no reason that we should
accuse our Fortune.

For who is a Loser that parts with a
Friend; and gets God for his Father, and
commits himself to his Providence?
That loses a Husband or a Wife, and
dwells for ever after in the arms of God,
and is enflamed with a greater love of
heavenly things? The World perhaps
doth not love us, have we not reason to
thank it, if it makes us to place our com-
fort and contentment in God, and a
pure Conscience? Or they are unkind
whom we have most obliged; but we
repent not that we have done such un-
grateful persons good: we still love
them, and lay up hereafter our hopes
and expectation above, and then
when we cast up our Accounts, we
find

find that we are Gainers by them.

Thus in all cases we may say as he did,

Εὖ γ' εἰ
τύχη, μὲν
καλῶς
διδασκα-
λε. *O happy Providence, my good Master,*
that teaches me better than I could do my
self; who not only invites me, but com-
pels me unto Vertue! Now I am well,
because I was ill; I have lost one thing,
and gained many, God, Vertue, and my
self; I have not what I desired, but I
have what I ought to have desired. An-
other hath done for me, that which I
should have done my self.

5.

Trouble makes every sad accident a
double evil, and contentedness makes it
none at all. If we will, it can do us no
harm; if we give way to it, we also
wound our selves, and joyn with it to
make our selves miserable. There is a
perfect Emblem of our folly in the Sto-
ry of a simple Rustick, who going home
out of the Field, laid the Plough upon
the Asses back, and then got up himself
also; and observing the poor Beast to
be oppressed, could find no better way
to ease her, but by laying the Plough
upon his own shoulder: so loading him-
self, and not at all easing her of her
burthen.

Τὸ θνητὸν
ἐν ἡμῖν.

Our Bodies are compared by the An-
cients to the Beast; the *mind* they call the

the *man*, the *Soul* is *our self*. When the Body is oppressed with many miseries, by cares and grief, we think to ease it; whenas alas, we take not the loads off from it, but only lay them upon our selves. The same burthen remains upon the poor Beast, and the man also bears it upon his back. Like a Bird in the Lime-twigs, the more we flutter, the more we are entangled; and that which was but a single mischief before, by our own follies becomes two, or a great many. But if we stir not at all, but be quiet and still, then we are what we were before this evil came; only our souls have the addition of the greatest joy and pleasure by the Victory we have obtained. For it hath no small effect upon our souls, that we can be joyful when there is matter of sorrow, and that we can overcome the World, and depend upon nothing for our happiness, but God and our own souls. Let us not sin then against reason; as well as God, Providence and Religion: nor make our selves more miserable than we need be. When we lose our Estates, let us not lose our constancy, and our cheerfulness too; if thou hast lost thy health, do not lose thy patience also; if thou
must

must dye a little sooner than thou thoughtest, do not dye unwillingly ; if thou hast no Friend, be not also thine own Enemy ; if others vex thee, do not withal vex thy self ; if thou be ill to day, be not also sollicitous for to morrow :

Mat. 6. ult. sufficient for the day is the evil thereof. Which are almost the very words of *Ben Syra*, who gives this reason against such vexatious thoughts. Perhaps to morrow shall not be, and so thou afflictest thy self for that, which nothing belongs to thee : We multiply our evils by our trouble, and bring those upon our selves which perhaps were never intended for our portion. But our quietness disappoints the Enemy, and will weary him in his assaults, when he sees that we do but grow better by what befalls us, and turn it into victory and triumph. So a wise man once said, *No man ever reproached me more than once ;* for by patient bearing his reproaches the first time, I taught him to abstain the second.

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C A P. III.

Some other Reasons from the kindnes that may be intended us in every thing, from the nature of the World, and the nature of Vertue.

BE not troubled at that which may be sent to breed the greatest Joy. Not to speak of spiritual Joys, which all troublesome things do breed in holy men, by making them more holy, (according as the Apostle saith, *Heb. 12.* 11.) many sad accidents in mens account have proved the greatest means of temporal advantage, and ended in their outward prosperity. You know how it fared with *Joseph*, and that the Chains of Iron upon his Legs were the occasion of the Chain of Gold about his Neck; his Prison was the way to a Throne. And (as *Saint James* speaks) *Jam. 5. 11.* you have heard of the patience of *Job*, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy. And Church History tells us, that *Eudoxia* the Daughter of a Philosopher in *Athens*, being cast out of her fathers house by her unkind Brethren,

C

and

and coming to *Constantinople* to beseech *Theodosius jun.* the Emperour, that he would right a poor Orphan, found such favour in his eyes, that he made her his Queen, and she got a Palace, who sought but for a House. So true is that which

*Majori se-
pe fortuna
locum fecit
injuria.
Sen.*

In Aphorif.

*L. de vita
propria,
cap. 33.*

*Fatale mi-
hi est omne
torum ex
malo initi-
um habere.
Card. de
libris pro-
priis.*

the Heathen observed, *Wrang oft-time makes way for a better Fortune.* A Fever (*Hippocrates* observes) puts an end to some Diseases, and delivers those from death, who could no other way be cured; and so *Cardan* tells us that an imprisonment which once beset him which he lookt upon as the greatest disgrace, did him at length the greatest honour, and so wiped off all reproaches from his Name, *Ut nec suspicionis vestigi-
um emicuerit*, that there was not the least footstep left of any suspicion. The same Author (who had as many strange and unufal accidents in his life as ever any man I read or heard of) tells us else where this notable observation which he made; *It is fatal to me, that all good which befalls me, begins in some evil.* Consider then, that what happens to one yea to many, may happen to thee. Why shouldst thou be troubled, till thou knowest whether thou hast reason to be troubled or no? Wait, stay a while
thou

thou canst but be troubled at the last :
and perhaps thou shalt have reason to
rejoice both for that evil, and for that
thou wast not troubled. The conclusion
of a matter is most to be regarded, and
we can know little in the beginning.

Moses's Rod was a Serpent till he
took it by the *tail*, and then it became
what it was before : and if we would
lay hold on things only by their *end* ;
we should find many things that seem
terrible and noxious, to be benign and
salutiferous. *Finis, rerum caput est*,
as one wittily said ; *Begin therefore at*
the End, Judge nothing, but hope well
till thou seest the conclusion. Why
shouldst thou not entertain thy self with
good hopes now, as well as at another
time ? Why wilt thou keep up and
maintain the old piece of folly, to hope
for much, when thou need hope for no-
thing ; and to hope for nothing, when
thou hast nothing to live upon but
hopes ? I mean to be big with expecta-
tion in prosperity, when thou hast e-
nough in present possession, and to be
as full of despair in adversity, when ex-
pectation is all thou hast left.

It is our grand fault, that we are affe-
cted presently according as every thing

appears in the face, and we stay not till it turn about and shew us the other side. So the pleasures of sin deceive us which come on with a beauteous countenance and smiling looks, with a painted face and flattering words, but go off again with blushing and shame, with pain and sorrow, and all the ugliness appears, when they have but turned their backs upon us. And so the cross accidents of the World do dismay us in such like manner, which come upon us with a sad and cloudy look, but have a bright side behind; and if we would but be patient till the shower or storm be over, we might behold the face of the Sun breaking forth upon us.

But you will say, What if the black Night do continue, and events do not answer my expectation?

I answer; you will be glad that you have not been troubled, and have kept your selves in comfort by good hopes for so long a time, wherein else you must have lived in trouble: But then I say further, that if hope of better things in this world can do so much to support a man so long; the hopes of incomparably better things in Heaven you may easily consider will make you never to be

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be troubled to your lives end. *Cardan* *De vit. prop.* tells us that he used to cure little griefs by play and sports, and great ones by false hopes and excogitations: If but imaginary and invented hopes were found by him to be of some efficacy, we cannot reasonably doubt but those which are real and certain will be of far greater, and far longer force. Let us not therefore be troubled, seeing there may be cause (if we knew all) to rejoyce.

To these Reasons may be added many others, which even Heathens have light upon. As,

We should not be troubled at what is natural; Now our Body is a part of the World, and it is natural to it to feel the mutations and changes that are in that thing of which it is a part; and if one Member suffer, at least those which are next to it will suffer likewise; and man hath no reason to repine that he fares as other pieces of this great Body doth. *Antoninus* calls him that takes in ill part what here befalls him, *An imposthume, and tumour as it were of the World*, one that hath made an abscession and departure from the whole, like a Bag of suppurated blood that feels no-

7.

Ἀπὸ τῆς
καὶ οἷον οὐ-
ματὸς καὶ σ-
μ. l. 2.
Sic. 16.

thing, and hath no communion with the Body.

Nor should we be troubled, say they, at what is profitable; there is nothing happens but what conduces some way or other to the good of the World, or is of advantage to some part of it, though not to thee: Many changes are necessary to the natural preservation of things; as thy friends must dye, else there would not be room for others that are coming into being, and the World would be too little for its Inhabitants: others to the preservation of Civil Government, and others for the correction and amendment of mens manners. And as in all changes of the Seasons of the Year, we see thereby that Fruits, and the rest of things are the better provided for: So they suppose that every other alteration that is in any part of Nature, tends to the preservation and continuance of it some way or other.

ἐκείνους ἵ-
στῶσιν ὅτι.

9.
*Consilium
ejus est, qui
nullum ha-
bet consili-
um.*

It is in vain likewise (as I touched before) in their opinion to be troubled, and patience is his remedy who hath no remedy else.

It is also to be considered, That it is no great proof of Vertue not to trouble others;

others; but this is excellent, quietly to bear the trouble they give to us.

C A P. IV.

Where we must lay our foundation of settlement, and how it must be laid.

THese and such like Arguments I shall dismiss, and proceed rather unto the second general part of my discourse which I propounded.

The Rules we should observe to preserve us from trouble, which I shall lay down after I have premised these two things :

1. Let us seek for them in their right place where they are to be found. And then,

2. Let us firmly settle our selves upon such Principles, else we shall always be shaking.

For the first, that we may find out the truest Rules for the obtaining peace and quiet, let us resolve that *Evil is not so much in things, as in our selves*; and if the evil which disquiets us be not in outward things, neither is the good which must give us rest, to be found in

Joh. 11. 33

them. All unquietness arises from the mind; and a Plaister applied to the stomach will as soon cure a wounded conscience, as riches or any thing in the World heal a discontented mind. All the Earthquakes, and shakings are begot within our own Bowels, and proceed not from the winds which blow without. This therefore is the first thing we must do, get acquaintance with our own hearts, and see the cause of all our grief; *for nothing will heal us without our selves.* Our Saviour seems to intimate this truth to us in that Phrase in the Gospel, *ἐταράχεν ἑαυτὸν*, *he troubled himself* (as the Margent hath it) which some think signifies the perfection of our Saviour, that nothing could trouble him; but it also shews whence properly trouble arises, *viz.* from the motion of mans own spirit, which our Saviour could compose; but now he groaned, even to the troubling and disturbing of himself. For want of this easie observation it is, that men labour for peace at endless expences both of pains, money and time, yet never purchase it. Some seek for it in *Company* and cheerful Society, which they think can put away the melancholy, but still they

they mind not that they carry the disease about them, which cannot so be cured. Others seek for it in a contrary way of *a solitary life*, by quitting the affairs of the World, and retiring from all company into a Closet; but all this while they *retire not from themselves*, and the evil spirit which is in them is not yet cast out: So while they thought they had ended their trouble, they did but change it; while they shake off all, they are disquieted, because they have not shaken off themselves. Their own foolish opinions, appetites, passions and desires remain unmortified; and though they should never see man, they will have vexation enough from these. Others seek for it *in travel*, and seeing foreign parts, but this will not effect the business neither, as long as they have themselves in company. Motion will but stir and enrage the humor, and make it more turbulent and unquiet. Others leave off *some evil practices* which they find to disturb them; but as long as the Body of sin is remaining, they are not settled. They are like the Dog who breaks his Chain, but a great part of it still he trails after him. They retain their ancient love and af-

*Nam lucta-
ta Canis
nodum ar-
ripit, &c.
Pers. Sat. 5.*

fection, and so are the same men, though they do not the same things. And as some one I remember saith, He that retires out of the World, and thinks thereby to be at peace, but yet desires the same, or the glory of the World, or any thing else that is in it, he hath only his arms and his legs out of it, his heart and his mind is still in it. Here therefore we must begin (as I said) in the mortification of our selves. If we be not quieted within, every thing in the World will make us miserable; if we be, then nothing can harm us. If our false opinions, unreasonable desires, fond affections, ungrounded hope, &c. be alive, we are no longer quiet than the World pleaseth. Our peace is at the mercy of every report, of every mans mouth, and all the several accidents of evil that are in the World. If we be sick and are afraid to dye, if we be in pain and have no patience, if we be scorned and are proud, if we be lessened in our Estates and are covetous, &c. then nothing can help us from being miserable. But on the contrary, if we do not fear death so much as an ill life, if we think impatience and murmuring a worse disease than the

Gout;

Gout; if we think pride to be the greatest reproach and the highest disgrace, and take covetousness to be the greatest beggary and basest poverty, there is no harm a man can feel by death, or sickness, or scorn, or want. When all the alterations in the World will not quiet us, one alteration will, and that is the change of our opinions concerning things, and our estimate of them: by this one, more will be done than by ten thousand changes. The Heathen could say, That no man can make another a Slave, unless he hath first enslaved himself. * Be not enthralled to pleasure or pain, to hope or fear, to life or death, and thou art free. What he said in this Case, we may say in all other; nothing can overcome him, that is not first overcome by his own imaginations and passions. Thou art poor perhaps and contemned; what of that, if thou hast not this beggarly thought also, that riches and honour make a man? Another hath a bad opinion of thee; but what then? if thou hast not also a foolish opinion, that mens censures are much to be minded. In every thing rule but thy self, and thou shalt be at ease, because thou wilt be thy self; but never

* ἔτιν
ἐχ, ἰδὸν
κεῖται
ἐστίν, ἐπὶ
νῶ, ἰ
πλῆτος,
ἐκ. τίς
ἐτι ἔτι
δύλος ἐστίν;
Arrian l. 3.
cap. 24.

never wilt thou till then be eased. For remember this as a true Saying, (which may be added to the Reasons foregoing) *A proud man hath no God; an unpeaceable man hath no neighbour; a distrustful man hath no friend; and he that is discontented hath not himself.*

Luk. 21. 19 Not the rich man, or the wise man always possesses himself; but in your patience (saith our Saviour) possess ye your souls.

We have found therefore where we must begin to lay a foundation for all our Rules: viz. in our selves. But then secondly, we must build and firmly seat our selves upon these Principles; for if we do not use them, notwithstanding all that I can say, we shall be troubled. By the former Discourse you may easily perceive that we cannot be at peace without our own pains: There is nothing that I can say will work as Physick doth in the Body by its natural force, whether you think of it or no; but every thing must have the help of your serious consideration, and you must frequently practise according to what you think. *As the things that will give us peace must be laid in our selves, so they cannot be there*

A Remedy against Tronble.

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there laid without our selves. They cannot be applied to our minds as a Salve or an Oyntment to our Bodies, but by the force of our own thoughts we must work them into our souls.

One thing more of this nature I must add; but I will reserve it till the conclusion, and now give you those Rules that we must live by, telling you as I pass along for what particular Disease each one of them is a proper remedy.

CAP.

C A P. V.

Two Rules directing us unto peace by understanding, and doing, and distinguishing of our Duty.

I.

K Now thy Duty and do it. Charge not thy self with more than thy Duty (as those do who think they must always be at prayer, or hearing Sermons, or reading spiritual Books, or do make rash vows) nor with less than thy Duty (as those who do content themselves with the observation of some Precepts, or a seldom regard to their whole work) but labour to understand what God requires, and industriously labour to perform it. For it is impossible that either of those in the extreme should be at rest; the one *never*, because he can never do all that which he thinks he ought; the other *not always*, because his conscience will sometime rebuke him that he is an Hypocrite: *i. e.* a partial Christian. An ignorant person therefore, or an idle person can have no true peace. We must be 1. Inquisitive into the Gospel, and labour to understand what we have to do; 2. and then resolve

resolve heartily, and endeavour seriously to do it all; 3. and then enquire what remedy there is if we fail and fall short after these hearty and serious endeavours. The first and last of these do most concern our knowledge, the middle our practice. And the knowing and doing according to our knowledge, and making use of the Antidote when we have miscarried, will keep us in peace, from that trouble *which arises from sin.* A wicked man *cannot* be in peace if he understand himself; and you must not think that I come to prescribe to any but those who will be Christ's Disciples, and follow him; (for to such the Text speaks.) And a man of a weak understanding *will not be in peace*; therefore we must grow in knowledge, if we would be without trouble; And a Christian that walks carelessly without observance of himself, *ought not* to be in peace till he grow more watchful, and then if he be surprized, he knows where to take refuge. But there is no sanctuary in Christ for a trifling and unguarded spirit, without great sorrow, repentance, amendment, and after-care and diligence. We must understand that every indispo-

indisposition of Body is not a sin, and that our peace must not be broken, because we are not always in the same temper, nor cannot so cheerfully do our Duty, &c. We must know that a sudden surprisal, a hasty passion, a sudden thought is not to break us all in pieces. And on the contrary, we must know that our voluntary admission even of these, or letting of them stay, our not watching against them, and our frequent falling into that sin, which at first did but surprize us, must trouble us; and there is no place unless we grow better, and more seriously mind our Duty.

Study therefore the Christian Religion, as it is contained in the Gospel, and then thou wilt find that there is but this one thing more to be done to keep thee in peace, viz. a careful endeavour to live as thou art directed. And the sum

Tit. 2. 12. of the Gospel is this, *Live soberly,*
1 Joh. 1. 7, *righteously and godly*: and where after

9. all our care we fail, *If we confess our sins, he is faithful and just to forgive our sins, and the blood of Christ cleanseth us from all unrighteousness.* This first Rule I conceive will make very good way for all the rest into our souls, and

will

will have a kind of universal influence into us upon all occasions. We need be offended at nothing, if we have a care not to offend God. And I think he said truly, who affirmed, *That there is no Joy but in God, and no sorrow but in an evil conscience.*

As thou must know thy Duty, so labour to distinguish between thy own Duty, and another mans. And this will keep thee from being troubled at the actions and carriage of men in the World towards thee and others. If men slight us, and despise us, and speak evil unjustly of us, and take away our good name, yea, if they take away our Estates, &c. if we be not angry, nor filled with hatred and despight, nor retaliate their wrongs, then it is not we, but they that ought to be troubled: Our Duty is secured, and therein we should rejoyce. And I may take occasion here to observe, that we may learn our Duty by their ill behaviour, and study the more to avoid those things in our selves, which do so much displease us in others. If we be at all troubled, let it be rather for the sin of him that injures us, than for our own suffering.

II.

This

This Rule may be put into other words, which will make it perhaps comprehensivè of more Cases, Let us consider what is in our own power, and what is not.

There is nothing in thy own power but thy own will and choice; all other things are in the hand of God, or in the power of other men. It was never in thy power to be handsom, or witty, or born of noble or vertuous Parents &c. why then art thou troubled about such things? But it is in thy power to be good and vertuous thy self, to have a beauteous soul, and to be rich in good works, &c. and if thou be not thus, then thou art concerned. If men's tongues be unruly, and their hands be violent, and thou sufferest unjustly by both, how canst thou help it? Thou art not troubled, if a Dog bark or an Ass kick, because it is their nature, and thou canst not rule their motions. And here the case is not at all altered for the tongues of men are as little in thy hands, as the mouths of Dogs. These do always bark (as a judicious Author speaks) at those they know not, and it is their nature to accompany one another in those clamours: So it is with

Sir W. Raleigh.

with the inconsiderate multitude. Since these therefore are wholly in anothers choice, they fall not under thy deliberation, and therefore are not fit for thy passion. Our anger at him that reproaches us, may make us miserable, but it cannot prevent what he hath in his power. Thou maist do well, and none can hinder it, but to meet with opposition is not in thy choice. Do what thou canst, the World may make thee suffer; but do what they can, thou mayst suffer contentedly. A Philosopher they say comforted himself on this fashion, when his Daughter proved a Whorl; It is none of my fault (said he) and therefore there is no reason it should be my misery. If our Children be not as we would have them, if we endeavour they should be so, we may comfort our selves with such Arguments as these; *It is in my power to instruct them, but not to make them good; I can do my duty to them, but cannot make them dutiful to me.* Consider I beseech you what an unreasonable thing it is that we should depend upon the will of other men for our peace, and not upon our own. Or as a great Philosopher phraseth it, That we should have no more

—ἐν ταῖς
 ἄλλων ψυ-
 χαῖς τι-
 θαύσαι
 σὴν ἑαυτοῖ-
 εαυ, M.
 Anton. l. 2.
 Sect. 6.

more reverence to our selves, than to place our happiness in other mens souls. If they have shown what is in their hand and power to do, let us never shew what is in ours, and that is, not to be troubled; and so let the matter rest, unless they have a mind to renew a vain attempt. By observing of this Rule we shall reap sundry benefits. The censures of men will not molest us, because it is no part of our Duty that we should speak well of what is well done. That we should have the approbation of others, is not in our choice, and so it is not in our charge: It is not incumbent upon us that nothing we do be not misinterpreted, and wrong apprehended. In doing well is our comfort, and in speaking well of others, this let us mind, and think our selves no further concerned. It will keep us likewise from intermeddling with other mens business, and engaging our selves in matters that belong not to us, which breeds men no small trouble. It is our Duty to do well, but not censure other mens doings. When the Scholars of R. Nehemiah asked him, How he prolonged his days to such an age? He answered, I never sought my own honour

any anothers disgrace: nor ever spoke
 evil of another, and was liberal of the
 Goods which God hath given me. This
 was his way to live in quiet which he
 thought was the way to live long: but it
 is too common a fault among us, That
 we put our hands into other mens work,
 and so trouble both our selves and them
 also. The business of a Subject is to
 obey his Prince, and of a Servant to ex-
 ecute his Masters Commands, &c. But
 men foolishly disturb the World, by ta-
 king upon them the authority of calling
 in question their prudence in question; and finding
 fault with that which they have no
 power to do withal.

This rids us likewise of *curiosity*, and
 inquiring into other mens affairs, or
 matters done abroad, which as the wise
 man notes (*Eccles. 7. 21.*) may occasi-
 on some disquiet unto us, unless we re-
 verte our selves at last by this Rule;
 whereby we might have found help at
 last, by not hearkening to private talk.

C A P. VI.

Two Rules move concerning the choice of means, and carelesness about events.

III.

IN the doing of thy Duty, make a prudent choice of the fittest means. Prudence is proper to a man: For Angels have something better (*viz.* intuition) and Brutes have nothing so good. Do therefore like a man; be deliberate, and chuse discreetly; which two are opposed unto rashness and carelesness, which are the Authours of no small trouble. Prudence saves men a great deal of labour in the doing of their Duty, and a great deal of trouble for the doing of it, *i. e.* it keeps us from being molested either by our selves or others; and therefore Solomon bids us not only keep the Command (which is doing of our Duty) but also discern time and judgment which relates to our discretion.

Ecclef. 8.
5, 6.

Some men will bring to pass the same thing which others do but endeavour, with more facility and less noise because, as the same wise man saith *Wisdom is better than strength.* As therefore as is lawful, let us become a thing

things to all men, that we may live in peace and quietness, and let us not by a tumultuous handling of any matter, give them an occasion to oppose themselves unto us. Yea prudence will teach us to let some things alone, and not meddle with them, being either needless or else dangerous. As *Diogenes* said unto a man that desired his Letters of commendation, *That thou art a man, every* *Arrian.lib.*
one that sees thee will know; and whether thou beest good or bad, he will soon *2. cap. 3.*
know that hath any skill to make a difference; but if he have no skill, he will not know thee, though I write a thousand of lines unto him. But when it is fit to do any thing, let us remember that there is a nearer way sometimes to the end of a business, than that which is straiter forward, and it will be less trouble to seek it out, than to go on in the ordinary Path. The purchase of peace is worth all our study, and if we can obtain it by Art and prudent compliances, we shall find that we are Gainers thereby our labour. Rashness and violence sometimes create us more trouble than soft men would otherwise have brought upon us. We run our selves into many broils and tumults, and kindle flames about

about us with our own breath, when other men would let us live in peace and
 Ecclef. 10. not disturb us. Let us therefore not on-
 10, 12. ly be innocent, and *mean* well; but
 wise also, and *menage* well. Next af-
 ter honesty and integrity, let us study
 prudence and discretion; so as not to be
 alike zealous in all things, not passionate
 Jam. 3. 13. and hasty in any thing: but as St James
 saith, *to shew out of a good conversation*
our works with meekness of wisdom. This
 prudence is a large thing, and of great
 use in every action of our life; and
 therefore it must not be expected that I
 speak to every part of it; but I shall con-
 clude this Particular with a Saying of
 one of the Hebrew Doctors: There are
 three sorts of men whose life is no life,
 V. Buxtorf. *miseriordes, iracundi, melancholici*; Those
 Lex Talm. that pass by all faults; those that are an-
 voc. gry at all, and will pass by none; those
 דתתן. that are melancholy, as though they
 were angry and displeased, not only
 with all others, but with themselves.

IV. When thou hast used thy prudence,
 Whenone *Be not solicitous about events.* This
 bad a
 friend to Gratilla, to send her no relief, because Domitian
 would take it away; She bravely said, *I had rather be should*
take it away, than I not send it. Duty, not success is to be
 considered.

would

would be a great preservative against fears of what may happen, and against vexation for what is happened. For to what purpose should we trouble our selves either with one or the other, when all our prudence and skill cannot help it? Fear indeed betrays our succours, and disarms us of our Weapons, and makes us run into those dangers which our prudence might have prevented. If we can therefore act prudently and discreetly, it supposes that we are not dispirited, and will likewise secure us from so being. And if the doing as well as we can, and as wisely as we are able, will satisfy us beforehand, and make timorousness unreasonable; then so it will satisfy us afterward in cross events, and not let us trouble our selves with a fruitless repentance. The counsel of the Son of Syrach is excellently good *, *Do nothing without advice, and when thou hast once done, repent not.* For I believe most men may say the same, which that person did, who had so many strange changes in his life; *If I had not used to repent of any thing I had voluntarily done, even of that which fell out ill, I had lived altogether miserable.* Do

* Eccles
32. 19.
*Quod si non
consultu-
is non pa-
nitere ulli-
us rei quam
voluntaria
effecerim, et
tiam quae
male cessis-
set, prorsus
vixissem
infelix.*
Cardan.

D

thy

thy best therefore, and then leave the
success to God.

C A P. VII.

The knowledge of our selves, together with
consideration of the necessary con-
sequents of every thing, are two other re-
medies against trouble.

V.

Consider thy own sufficiency, and un-
dertake no more than is fitting for
thee. If we did live by this Rule, and not
strain beyond our ability, we should be
kept from trouble in our employment.

* Καλὸν
τὸ εἶδέναι
τὴν αὐτῆς
σπουδαίαν
ἐν τῇ δι-
καιοσύνῃ, ὅτι
ὁ ὁὐκ ἐστὶν
ἐν τῇ δικαιο-
σύνῃ, ἀλλ'
ἐν τῇ ἀφρο-
σύνῃ, ὡς
λέγει ὁ
ἁγίος.
Ἀρrian. l. 2.
c. 6.

* As one may, was a Saying of Socrates,
and a Sentence of great import. Let
every one know what he can do, and
let him not meddle with matters too
high for him, and so he may quiet
himself, as David tells us by his expe-
rience, Psal. 131. 1, 2. Let our de-
sires be according to our power, and
let that also be the measure of our ac-
tions, and then we shall not implicate
and intangle our selves in things be-
yond our reach. The Pye must not
think to sing as well as the Nightingale,
nor the Parrot to talk like a man: every

one

A Remedy against Trouble.

47

one is not made to govern States, to distribute Justice, to resolve great doubts, and to end Controversies. Some men must be content to govern their Families and themselves, to understand plain truths, and practise them, leaving the rest to men of greater depth and learning. So *Siracides* directs: *Eccles. 3.*
Seek not out things that are too hard for thee, neither search the things that are above thy strength; that which is commanded thee, think upon with reverence; for it is not needful to see the things that are secret. What he saith in that one instance, may be said in all other. Take not upon thee a Calling that is above thy wisdom, and strength, and spirit; for when thou seest thou canst not do these things which by thy place and office thou art engaged unto, it will be a matter of infinite vexation, and endless distraction to thy mind. It is of singular use here for every man to observe his own Genius and disposition, and to follow that; being contented to be ignorant of, and unable for other things that are without his capacity. It is enough for such a little Creature as a man to be good for one thing, and so we may stand in need of

one another. If he will venture upon things without his compass, at his own peril and trouble it must be; and that were the less matter, if it would not hazard other mens trouble also.

Ver. 25.

Wear out eyes thou shalt want light, said that Wise man in the forementioned Chapter; and what wonder is it if thou dost? If men weary themselves in vain when they have no aptness to such things as they undertake; it is but natural, and may be amended by the old

Ecclus 37.
27, 28.

Rule, *Know thy self*. My Son, (saith *Siracides*) prove thy soul in thy life, and see what is evil for it, and give not that unto it. For all things are not profitable for all men, neither hath every soul pleasure in every thing. And as an Appendix to this Rule, give me leave to add this: *Employ thy self in a few things as thou canst*: undertake not

Ὀλίγα
πρῶτα ἢ
μάλιστα
θυμήσῃ.
C. M.
Anton. l. 4.
24.

much business. This is the Royal Philosophers Rule, *Do but a little if thou wouldst have much quiet*, Peace arises not only from good employments but also from little: mind always needful things, and let the rest alone. Therefore when we are going to do any thing, let me say, *Is not this in the number of needless things?* but as then he adds, have

Μήτις τίς
ἔστιν α-
ναγκαῖον.

care

care not only to cut off impertinent and unnecessary actions but thoughts and imaginations also. Our Saviour seems to say the same in the Gospel of Saint Luke; *Martha, Martha, thou art careful and troubled about many things.* Flies disquiet us not by their strength, but by their number; and so do great affairs not vex us so much as a number of businesses of little value. But if we must be employed in many, let us not make too much haste to have done, for we shall but incumber our selves; and let us dispatch them in due order, one after another, or else we shall do none well to our own content.

Luke 10.
41.

VI.

Consider the consequent of every action, and of every thing; and either chuse all its appendant troubles and inconveniences, or else let it alone. There is nothing in the World but it is as a Lily among the Thorns; every Rose hath its Prickles about it; and there is nothing so desirable but it hath some Associates we could wish separate from its Company. The best thing in the World hath its faults; and therefore if we would have peace, let us consider always the *τα ἀκόλουθα*, as *Epictetus* speaks, the things that follow or accompany

D 3

every

The Hearts Ease, Or,

every action, and every condition; and either let us not chuse the thing it self, or else receive all its retinue together with it. By this means we shall save our selves the trouble of repentance for a foolish choice, and we shall not be put to the unwise mans complaint, *Non putaram*, I never dreamt of this; I imagined not there had been all these unpleasing things mixed with what I desired. Who should have thought of this but thy self? How like an Idiot dost thou look in thy own thoughts, when thou art thus surprized? How ridiculous doth it appear for a man to sit down and cry like a Child, If I had known thus much, I would never have made such a venture; I would not have medled with this calling or business if I had thought there would have been so much trouble in it? Thou shou'dst have thought of this before, and then have made this choice. Honour must be chosen, *Cum suo onere*, with its Suiters and Followers, and publick appearances, &c. And so marriage must be chosen with all its cares, the diligence of pleasing another, the loss or undutifulness of Children, &c. and so every Office with its incumbrances

ces and difficulties. Yea, the service of God as well as service of men must be chosen in the same manner. We must in all our choices take all, or none, or else be miserable. And if we have not had this forehanded care, it is so much the harder to relieve us, because possibly we cannot do or endure all things in which we are necessarily engaged; yet let us resolve to do them as well as we can, and make a virtue of a necessity. If it be not in our liberty to chuse our condition, yet let us now resolve to chuse all its inconveniences, and make that light by patience and constancy, which cannot otherwise be amended. And indeed it is the unhappiness of most men to be involved in many things before they either can or do consider; whereby they are in danger to lead a life full of miseries, unless for the time to come they be better advised before they chuse, and find means to content themselves in regard of what is past.

C A P. VIII.

It is of great import to consider well what we enjoy, and we should cast that in the Ballance against our wants, which is the substance of one Rule more.

VII.

Compare what thou hast not with what thou hast, and see which is better. This will keep thee from trouble for what thou wantest, and thy desire shall not disquiet thee. Tell all the joynts of thy Body, and compare them with the want of a finger, or an eye, or any such Member. Whether is a hundred or one more? Thou art poor, but thou art well, and hast many good friends, &c. or perhaps thou hast none; but thou hast all the Host of Heaven, the Sun, Moon, and Stars, and all the Elements; and the Providence of God, and the charity of all well-disposed people as much as another man. Thou mayst walk in thy Neighbours Field, yea in thy Enemies Ground, and enjoy all the pleasures of the Morning, and recreate thy self with all the sweet Odours, and behold the beauty of all Gods Creatures, and delight in that which

which God delights in. Why then
shouldest thou be so dissatisfied? Thou
goest a journey and art disappointed of
thy ends, and dost lose thy labour; but
thou escapedst Thieves and Robbers; or
Villains set upon thee, but they saved
thy life, they have not robbed thee of
thy Land, &c. Thou hast lost a Child
perhaps, but how many hast thou re-
maining? or is not thy Husband or
Wife well? or if they be gone, and thy
Estate also gone, and thou thy self sick
also, and the Case be supposed as bad
as can be, yet art thou not alive? and
what wouldst thou not part withal ra-
ther than dye? thou wilt not I know
exchange thy hopes of staying in the
World for all things else, for they are
nothing unto thee, if thou beest not.
But, you will say, This is very cold
comfort to consider that a man lives.
Think then further that there are thou-
sands of good people that pray for thee
every Day, and all thy good Neighbours
pity thee, and will strive to relieve
thee; or if this will not do, consider
that though thou wantest temporal
things, yet thou enjoyest spiritual.
Thou art sick, but thy sins are pardon-
ed, (for to Christs Disciples I speak)

The Heart's Ease, Or,

or if they be not (and I must say something to others) then I say first, I can not blame thee that thou art troubled; but then why dost thou trouble thy self that thou art poor, or sick, or any thing else, but only for this, that thou art a condemned Sinner? What should a damned man do with Riches? Why dost thou trouble thy self about such little things as the loss of a Child, when thou hast lost thy soul? Yea why art thou troubled more that thou art sick, than that thou art not like to be saved? What folly was it in the man that complained his stocking was rent, and minded not the wound of his Leg? one would think the great trouble should swallow up the other, though it cannot cure it; and thou shouldest be most solicitous how to get sin pardoned, whether thou dost live or dye. But,

Secondly, If thy sin be not pardoned; and therefore thou desirest to be well, yet it is a huge mercy that there is hopes it may be pardoned. And if thou dost understand thy self, thou wouldest not lose these very hopes for all the riches in the World, and the best state of health thou canst imagine. But to return, suppose thou art a person truly

truly fearing God, but art troubled that thou hast not such sweet friends, and good company, and delightful society, and art not so esteemed and regarded, or hast not the fortune which attends upon others. * Yet thou hast thy self, and thou hast a good conscience, and thou hast God, and his Son and Holy Spirit, and the promises of the Gospel, and the hopes of Heaven, and joy in the Holy Ghost. Which now dost thou judge greater? thy wants, or enjoyments? Such a man who hath deserved of thee, doth not love thee perhaps, nor regard thee, &c. But what then? he cannot take away the love of God, nor the love of his Children, no nor thy love to him neither.

* *Estne a-
liquid te-
ipso pretio-
sius? Nihil
inquit. I-
gitur si tui
compos fue-
ris, posside-
bis, quod
nec tu amis-
tere velis,
nec fortuna
possit aufer-
re. Boetii.
l. 2. de
Consol.*

Now if it be thus in these and all other Cases, I pray tell me who will pity him that hath many soft Pillows whereon to lay his head, and he will needs lay it on a Stone? that hath many pleasant places wherein to repose himself, and none will serve him but he will sit upon a bush of thorns? Surely they are in love with sorrow and melancholy, who enjoy so many blessings and contentments, and will forsake

*Quis est ille
 iam felix,
 qui cum de-
 derit impa-
 rium ama-
 nus, statum
 suum muta-
 re non optet?* Bo-
 eth.

take the pleasure of them, to pine away in the company of their wants. Consider I beseech you, is there more cause to be troubled for the want of those, or to rejoyce for the possession of these other? or by what reason shall the absence of some things spoil all the sweetness of those that remain? why should those be more able to comfort us if we had them; than these we now have? This is the most manifest cheat of our selves that can be; No man likes that which is his own, and yet every one thinks that he shall be well pleased in the condition of another man. He thinks that he shall be contented with that wherein the other man is not contented himself. By what Argument I pray you is this concluded? how foolishly do we subvert our desires and hopes, we betray our Duty and comfort. If he be not contented in his condition (but perhaps think ours to be better in which we also are not contented) why should we think to find contentment in it? But if he be content in his Estate, when so may we be in ours. What any man is, that every man may be. Therefore if thou canst not cease complaining, I must advise thee to handle

handle thy self roughly, and when thy mind is troubled, whines and cries for such and such a bauble, do with it as we do by Children when they cry they know not for what, affright it with the representation of some terrible thing; shew it the pains of Hell, ask it how it likes to burn in eternal flames, and whether it can be contented to be damned. Let it see there is something indeed to cry for, if it cannot be quiet; and bid it tell thee if it be an easie thing to dwell with everlasting burnings. And when it starts at the thoughts of them, bid it be quiet then, and well pleased, if it can flye from such a misery, whatsoever else it can endure.

And to make this Consideration the more efficacious, when thou considerest what thou hast, frame to thy self such an apprehension of that thing as thou hast of it, when thou dost want it. *Understand now what thou dost enjoy, as thou wouldst do if thou didst not enjoy it.* Consider how desirable health is to a sick man, or friends to a poor man, &c. And so let them be in thy eyes. Thou wantest plenty, but thou hast enough; thou wantest riches, but thou hast health; thou wantest health, but

but thy sins are forgiven: Consider now, suppose thou wert sick, or thy sins were not pardoned, in what a case wouldst thou then be? what wouldst thou most complain of? for the want of them, or for the want of the things thou now groanest under? Answerable to the trouble thou shouldst have in the want of those things, let thy quiet be now in the possession of them; and as thy grief for the want of such things would exceed all that which is in thee at present for the want of others; so let thy present thankfulness and contentedness be, that thou wantest them not; which is another way of making this Rule efficacious, *Compare the want of the things thou hast, with the want of the things thou now hast not.*

What thou hast, frame to thyself such an apprehension of that thing as thou hast of it, when thou dost want it.

Consider how desirable health is to a sick man, or friends to a poor man, &c. And to let them be in thy eyes. Thou wantest plenty, but thou wantest health; thou wantest riches, but thou wantest health; thou wantest beauty, but

C A P. IX.

Two Considerations more : one of the wants of others : another of the uncertainty of our own enjoyments.

IF thou dost consider what thou wantest, and canst not but look upon it, and compare thy self with others, then Compare thy self with all men, and not with a few : Or secondly, With the whole condition of those few, and not with some part of it ; and this will be a remedy for the same kind of trouble from discontent, and from envy, with all evils of like nature. First, I say look upon all men, and thou wilt see there are thousands of persons with whom thou wouldst not for any thing change conditions. By what Law then is it that thou must needs only gaze above, and take no notice of those beneath ? that thou must look on him only who is carried on mens shoulders (as one did excellently resemble this folly) and think it is a fine thing to be so mounted ; and never think of the poor men that carry him, in whose place thou wouldst by no means stand.

Thou

VIII.

Thou art not alone in the condition wherein thou art; yea there are thousands in a worse; and yet (which is more) they are contented. Down with thy high looks, and stare not only upon the great Mountains; be content to take notice of those a little that sit in the Valleys, yea of those that embrace a Dunghil. Or, Secondly, if thou canst not keep thy eyes off from those great men, then compare thy self with the whole of them, and not with some one piece, and then tell me whether thou wouldst wholly change conditions with them, and be as they are. Are there not many Inconveniences in their condition which thou wouldst not meddle withal? thou wouldst have his wealth, but not his cares, nor his fears, nor his ignorance perhaps and folly, nor wouldst thou be troubled with his vices. To be short, none of you would have been the rich man in the Gospel for all the World. *Lazarus*, as miserable as he was, would not have been in his case. — Nay you will scarce fantasie any man so compleat, but there is something or other in our selves that we fantasie more, which we would keep, and have all that he hath too. But why

Luke 16.

why must thou needs have all? why must every one else be deplumed for to trim thee? why must none else be pleased but thy own single self? And besides seeing there is something in thy self, which thou lovest more than all the World, and wouldst still be that, whatsoever else thou changest; why cannot that content thee, and give thee rest, seeing it is so much worth to thee? he that will go about to make an Answer to me, will cure himself, unless he resolve to be unreasonable. Let me subjoin this one Rule which tends to the same purpose with the former, and will comprehend all of this kind: *Distinguish between real needs, and artificial; i. e.* those needs which God made, and those which thy own fancy hath created. It is most certain that the needs which God hath made are but few, and soon filled, and God hath made provision for them: therefore all this kind of trouble flows from thy own fancy, which if it pleases, can create a thousand necessities to it self, which are indeed none at all; and by the same reason that it makes a thousand, it may create ten times as many; for there are no limits when once we are gone

gone beyond nature and necessity. these needs therefore are a burthen to thee, blame nothing but thy own folly, and by the help of Gods grace seek a cure in thy self. Reduce thy self to nature and real needs, and thou wilt never be troubled about these matters, because thou wilt always have what Nature desires; yea the way to have that, is not to desire any more. See a wise man among the Jews once said, *Quære id quod tibi necessarium est,* Seek that which is necessary for thee, and leave that which is not necessary, for by leaving to follow that which is not necessary, thou wilt obtain that which is. I remember that when some blamed Cato that such a man as he would be in want, (as we speak) he blamed them rather because they could not want, viz. such things as those which are not really needful for us. And I think he might have blamed them also upon this score, That they were in want, because they thought they were. And if we would but deny our selves sometimes in unnecessary desires, even when it is in our hands to humour our selves and gratifie our desires, it would be of excellent use; for we must remember

that

What as long as the things of this World
are empty and finite, our trouble will
not end by satisfying, but by ceasing our
desires.

Count nothing certain that is with-
out thy self; and think thy Soul, not
thy Body to be thy self. Thou mayst
be certain of thy own choice, if thou
hast chosenest thy self; and thou canst tell
what thou wilt do; but thou canst not
be certain what will be in the World,
nor what other men will do; and there-
fore reckon upon nothing as constant
and stable, but thy own resolution,
which may be constant if thou pleasest,
and this will keep thee from trouble
about what thou losest. When health
and riches, and such like things are
gone, then thou canst say, I never made
account that they would stay. It was
accounted of old a piece of great wis-
dom to wonder at nothing; and this is
the way to it, which thing alone the
best thought was almost enough to
make one happy and keep him so.

IX.

Nil admirari prope res est una, Numici, Horat.
Salique qua possit facere & servare beatum.

But he will not cease to admire that
knows

knows not the nature of things; and he knows nothing, that doth not know that they are constant only in inconstancy.

CAP. X.

Three directions more, shewing how we should shut the World out of our selves, and avoid self-flattery, and take heed of a rash anger at our own selves.

X.

WHat is without thee, keep it as far as is possible, without touching it. Let many things not come in unto thee, nor do thou go out to them, i. e. Let not them into thy heart by love, and let not thy heart go out to them by desire. Make few things to become a piece of thy self, which are without thy self; For if thou lovest many things of which as I said before thou canst not be certain, thou wilt be often troubled at their loss, or at their danger. This Rule may serve also to fortify you against the same kind of trouble (among others) for the relief of which I prescribed the former. *Keep but every thing there where it is, and all is safe. If the World change,*

and

and alter, that is nothing unto us, if it
be not within us. If it have no hold
in our hearts, how are we concerned
in its various mutations? We shall
never suffer together with the World,
if it be not a part of us. But if we
open the door and entertain it, if
we embrace it, and let it dwell in us,
by our love cleaving to it, then we
shall be as it is; and nothing can give
us a remedy, but the casting of it out
again, and setting it where it was,
quite out of our selves. It is a true
rule, that no good can bring us any
measure, but that against whose loss we
are prepared. He that is in fear doth
not sincerely enjoy: and it is as true,
that we shall have no mind to lose that
which we love dearly. Now what a
miserable Case is this, to be troubled
with fear while we have a thing, lest
we lose it; and be troubled with
grief when it is gone, because we have
lost it? But I have taught you how to
provide against both these, and against
all sudden accidents and changes that
are in the World. Keep thy self as thou
art. Let very little in, which is with-
out. I say *very little*; because some
things press into our hearts, and get
into

into our affections whether we will or no. We cannot but love some agreeable persons; and there are others whom we ought to love; because of the obligation we have to them. These take such hold of our hearts, that they become a piece of it: and we seem to have lost half of our selves, when they are gone. Against this there is no remedy but one: *Since they will be with us, let them not take up the whole room there.* Make them know their place; and keep them below God and our Saviour, and his precious promises. Do but love thy Creator and Redeemer above all; and thou wilt find fullness and satisfaction there when the departure of a very dear Friend hath made a wide breach, and a great vacuity in thy heart. The next Rule also may help to give some relief, if thou dost but use it in good time.

XI.

Do not promise thy Self that which God never promised thee. This heals the evils which arise from vain hopes and cools the anger of those sorrows which are caused by frustration of our expectations. It is lawful to desire several things which are uncertain, many

God

God see them good for us; but let us not promise to our selves any of them. Do not enjoy thy friends or any other good, as if thou hadst a lease of them for thy life. Do not entertain any thoughts with promises of contentment in such a relation and such a condition, nor of success in such an enterprise, no though thou goest about it wisely: But promise to thy self pardon of sin, and eternal life, if thou dost thy Duty, and the Grace of God to help thee for to do it, if thou pray for it, and wilt use it: for all these things God hath promised to give us. *Solomon* saith, *Eccles. 9. 11.* that *the race* is not to the swift, &c. but time and chance happeneth to them all: Now because men know not the time when things will alter, and which is worse, promise to themselves those things, as though there were no time nor chance, but what they fantasie; therefore he saith *Eccl. 12.* that *evil falleth suddenly* (and therefore sadly) upon them. *Hope and Charity* are two great instruments of our cure from trouble, and we must cure them both, as I have directed in this and the former Rule. And if we will hope for any thing, let it be (as I said before)

in

in the days of our sorrow and adversity to support our heaviness, not in the days of prosperity, to please our fancy. We have good things enough then to comfort us; and if we will spend our thoughts in airy hopes, we make our selves miserable two ways: we lose the pleasure of what we have, and never enjoy what we look for. And therefore I think he made a good Answer who being asked which man his grief never ceased? said, *Cujus cor non acquiescit in presentibus*, whose heart is not contented with what he hath at present. And he likewise was well imploy'd *, who for fifteen years together with great pains endeavoured to get the habit of *Hoping* for nothing; especially since (as he saith) he did obtain it; for no Question he found a greater ease to his spirit by it.

* ——— *Habitum nihil sperandi, cui adipiscendo 15. perpetuis annis maximo labore incubui, & obtinui.*
Cardan.

XII.

Think that thou art most angry at thy self when thou dost amend. Many create themselves no small trouble by being troubled at the disorder and disturbance of their spirit in cross accidents. And I give this Rule to take off all this trouble which proceeds from displeasure against our selves for our unquietness under Gods hand, or that trouble which

which we feel for the sins we have admitted, if it hinder our Duty. And this indeed is oft-times the greatest inquietude and trouble of all other. Men roll their souls in very vexatious and impatient thoughts, because they were vexed and impatient; and so they commit that again which they should for cure, and unless they will cease it, the Disease will grow more desperate. For they are impatient if their trouble be not cured, and their Disease instantly healed. But alas! This which they take for the Medicine is the very Disease. Trouble doth but make the sore rancle and fester the more, and inflame the Feaver to a greater heat: Therefore coolly and mildly seek to amend thy trouble by some of the former Rules that I have proposed. Remember, the more thou vexest thy self, the further thou art from being healed; and like a Bird that is restless in a Net thou art more intangled and perplexed. Go therefore seriously always, and considerately about the cure, when thou art troubled at any accident, and think that this is a signification of the greatest displeasure against thy self when thou art amended, and thy mind

E is

is again in peace. You may see how calmly *David* argues himself into a stillness, *Psal.* 42. 11. *Psal.* 43. 5. *Why art thou cast down, O my soul, &c.* If he had fretted at this disquiet which was in him, and raised storms against himself, the commotion would but have been like a new boisterous wind upon the face of the Sea already troubled, which would but make it more rough and restless. Let the Sun shine rather than the Wind blow: I mean, with a clear understanding labour placidly to compose and appease thy heart, and not by fresh gusts of black passion bluster and rage against thy self.

A Remedy against Trouble.

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C A P. XI.

Humility and self-annihilation: knowledge and judgment; simplicity and purity; constancy and fixedness in one thing: are four excellent means to keep us from trouble.

THere are three or four Rules that are more General and Universal, which perhaps may serve instead of all the rest for to heal all troubles from without, which because they are so large and comprehensive, I will super-
add.

Have a little care of thy self. Superbus & avarus nunquam quiescunt, I. Tho. d. Kemp.
saith a devout Author; A proud man and a covetous never are at rest. The leaves of the tall Trees shake with every breath; and no man can open his mouth to whisper an ill word, but a proud man is disturbed. Whereas the observance of this Rule, will make us stay when we are contemned and despised, that they cannot think so low of us, as we of our selves, and then we shall not be moved. It will help us in poverty, sickness and all misfortunes whilst

The Hearts Ease, Or,

we say, *Less than the least of all Gods mercies.* Our conceitsure of our selves is the cause that we quarrel at every thing that happens, as if we were such considerable Creatures, that every thing must be done to please us, and God must rule the whole World according to our humour, yea and no body else must be served and gratified but our selves. Some things there are which fall out that are good for others when they are ill for me, and therefore it is a high piece of pride for me to be troubled, as if I were such a goodly thing that God should mind none but me; and all Creatures in Heaven and in Earth should wait upon me, doing every thing according to my liking.

Away with this fond love of our selves and ridiculous over-weening. beseech you let us know our selves, and all will be well. There is no reason that such poor things as we are, should take matters so ill and unkindly at Gods hands as we do. We are well used, if we were in a worse condition.

Labour to understand the true nature and value of every thing: I will instance in a few things, That which is future

is uncertain ; that which is born may dye ; that which once was not, may again not be. What hath happened to others may happen to me. That which hath its value from fancy, is not much worth. That which can be bought, cannot be great. That which can do us no harm unless we will, need not be feared : That which a man can live without, he need not covet. Such like Rules as these will the consideration of the nature of things teach us ; and then when we have learn'd what they are, let us remember the usual Saying of Epictetus, *If thou lovest a pot, remember it is a pot which thou lovest ; i. e. a thing of a base nature, and also brittle and soon broken, and it is no great wonder, nor no great matter if it be.* So in all other Cases, if thou lovest a Flower, or a Man, remember it is but a Flower, but a Man. If thou hopest for any thing, remember thou hast but only hopes. And thus doing thou wilt find much quiet from many occasions of trouble.

Have but one end, and bring all things to that : Which in the great Emperors Phrase is thus expressed, *Ἀπλῶς σίαν.* *M. Anson.*
Or, Reduce thy self to a simplicity. The true

Τί, ἢ
 θέλεις
 σπουτὴ
 πρῶτον ἔ-
 πει, ἢ
 ἔπειτα ποιεῖν
 αὐτοῖς.
 Arrian. l. 2.
 c. 23. Tell
 thy self
 first what
 thou wilt
 be, and
 then do all
 things that
 thou maist
 be what
 thou
 wouldst.

end, and that which is the greatest, is
 such an one that all things will pro-
 mote it; and that end is the glorifying
 God, and saving our souls. Whatso-
 ever falls out will advance this; and if
 we secure our end what need we be
 troubled? *We may always have what*
we would, if we would not have too ma-
ny things, but only one. For nothing
 can hinder our doing God honour,
 and advancing the good of our souls;
 yea without those things that we ac-
 count sad, sometimes we should not at-
 tend that end. So *David* said it, it
 was good that he was afflicted, else
 he had gone astray. Howsoever it
 fares with us, there is some grace or
 other to be exercised; and the exercise
 of every one of them is in order to
 what we design, Gods glory and our
 good. Remember therefore what our
 Saviour saith, *Luke 10. 41. Thou art*
careful about many things, but one thing
is needful. Mind that and thou needest
 not be troubled, because thou mayst
 alway mind it. The summ of this is,
 He that hath proposed but one great
 end at which he levels all his actions, the
 obtaining of which nothing can hinder
 but all things promote, and which he
 may

A Remedy against Trouble.

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may alway in every condition pursue, and need not be troubled. For every thing rests satisfied in its end, and this he may always have, if it be that which it should be.

As we should have but one end, so let us have but one Rule or Principle of our lives. I know you will be glad to hear what that one Rule should be. I cannot tell how to comprehend it in shorter words than these; *Let us always will, and not will the same thing.* I told you in the first Rule of all, that we must acquaint our selves with the Gospel. Now let us will only those things that Christ hath commanded, and refuse only those that Christ hath forbidden; and that is the Principle whereby we may guide our lives, and it will never fail us. The truth is, that must needs be good, which a man can always will; and it is impossible that any thing but what hath no evil in it, should never cease to be chosen by us. Let us resolve therefore what things we will ever chuse, and what we will ever refuse; and for the rest let them be as they will. Now Christ hath said, Be holy, humble, meek, patient; but nowhere hath he said, Be rich, be honour-

E. 4

ed,

ed, or the like. The former therefore, and not these we must always will. He hath bid us likewise, that we should not speak evil of others, nor hate them, nor return their injuries; but no where hath he said, Do not suffer affliction, do not put up those wrongs, &c. the former then are the things only that we must will not to do. And by this course it is manifest what a great way we shall go to the obtaining peace. For we shall always be certain of something. When a mans Estate is gone, and his Friends deceased, or the like, he may say, but I am here still, and I can do what I always could: *Chuse the good and refuse the evil.* I never did will not to be poor, nor to be destitute of Relations, nor to suffer reproaches. They are other things that I make the matter of my choice; and I find that I am where I was, because I can do those things which are the only things which I chuse to do. This will fortifie us against what men say of us. Follow Scripture and Reason, and let the World approve of what we do if they please. Nothing more troubles us than an ambitious desire of every ones good word; but *Haud pa-*

nam artis opus est, si quis stulto placere
volit, saith the Proverb among the Spaniards; He shall have enough to do that would please a fool. But how much trouble he shall have that would please no body knows how many of them, is not to be imagined. He must not will one thing but ten thousand; one thing this moment, and another the next, and innumerable contradictions at the same time to please divers men. Content thy self therefore with this, God is sooner pleased than men: resolve upon his will to let that be thine; and keep to it. Chuse that which no body can hinder, no accident can forbid; if thou cannot do Gods will, thou canst suffer it; why then shouldst thou be troubled, when thy own choice remains intire, and thou hast what thou wouldest.

C A P. XII.

A Caution, and the Conclusion, shewing that these things suppose the practice of some more general Rules; and that we must not have these truths to get when we have need of them.

TO prevent all misunderstanding, I must desire you to consider, that all these Rules are such, as suppose the use of some other, that have an universal influence upon all Christian practice, and these must be joined with them, not severed from them. As first, Prayer. Secondly, Giving thanks in every thing. Thirdly, Meditation of Heaven and eternal blessedness. Fourthly, Of Gods fullness and the glories of his Attributes. Fifthly, Of Christ's death and intercession, with such like; to all which religious exercises, if we add those rational and natural considerations, we may be well eased.

See Phil 4.
6, 7.
2 Cor. 4.
17, 18.
Psalm 31.
19. 42. 11.
Heb. 2. 17,
18.
Heb. 4. 15,
16.

The truth is, there are no such Cordials as those of the Christian Religion. Nothing can support and comfort us so speedily and substantially, as the belief, that God was manifested in our flesh, and therefore

therefore hath a singular love to us and care of us: That the Lord Jesus is exalted at the right hand of God; and that *we are members of his Body, of his Flesh and of his Bones*: That he hath a great compassion to us; and both power and will to relieve or sustain us: That we suffer nothing but what he himself did; and are in the way to that Glory where he dwells: And that he will certainly reward our patience, submission and resignation to him with endless joys. These things we must always have in our eye and in our heart. On these foundations we must lay the weight of our souls: Which will quiet our desires, and banish our fears, and cut off vain hopes; and restore our very reason to a greater clearness and strength: So that we shall be the better able to use all other helps, for the curing all the Diseases we labour under.

What remains then, but our hearty endeavour thus to settle and compose our selves? I told you at the entrance, That these Rules are not like to Physick that will cure us without our thoughts and considerations: So now I must further remember you, that we
must

must not think to take this course as some men likewise do Physick, just when the Distemper is upon us, but when we are well and in quiet. When the trouble is once begun, and the disease hath seized upon our spirits, it is not so easily cured, and we cannot so well consider, nor apply these lessons to our minds; therefore we must use them as we do *Food*, which we take every day to keep us in health, and not as Physick, which we take but at certain times, when we find the humour stirring; *i. e.* We must work our souls to such kind of reasonings and discourses as these are, we must bring our minds to such a way of thinking as I have described, and make these Rules so familiar to our minds, that they may be a part of our understanding, and a piece of our reason, not some foreign things to which we run for relief upon occasion of need. We must strip our souls of their former conceits, and clothe them with these Notions. We must root out these weeds of bitterness, *High esteem of our selves, and of worldly things, earthly love, unreasonable desire, fond hopes and expectations, rashness and inconsideration,* and

and plant in their stead such good principles as now have been commended to you, and take care that they grow up there. The government of the soul must be altered from the Rule of popular opinions, and the tyranny of fancies and imaginations, to the sole command of Christian reason. In this great alteration let us engage all our forces. Think how shameful it is to get all knowledge, and not to know our selves, nor how to enjoy our selves, and how miserable he is that encompasses all the World, and searches into all things, only neglects his own peace, or seeks it among the occasions of his trouble. Discharge thy self therefore with all speed of thy passions, of rashness and hasty thoughts. *Learn thy Duty, do it, know God, and thy self, and the World; and when thou art once humble, prudent, thankful, and heavenly-minded, thou wilt not be displeased at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou dost these things no better, and art no more perfect in thy Art.* But this is the happiness of such a mans condition, that those who mourn shall be comforted; and it is a pleasure to be so troubled;
an

an ease to the mind, to be so aggrieved. No joys here like those of an ingenuous sorrow; no Cup of blessing so sweet, as that which is mingled with tears of true contrition for our ingratitude. With a good Saying therefore of a wise Doctor among the *Jews* I will conclude, who seeing a man very sad and sorrowful, thus addressed his speech to him; *If thy grief be for the things of this World, I pray God diminish it: But if it be for the things of the World to come, I pray God encrease it.*

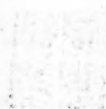
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A
Consolatory Discourse
To prevent
Immoderate Grief
FOR THE
DEATH
OF OUR
FRIENDS.



A
L O N D O N,
Printed by J. M. for Francis Tyton, at
the three Daggers in Fleet-Street, near the
Inner Temple Gate, 1682.

A
CONFIDENTIAL
TO PRESENT
MODERATE
FOR THE
DEATH
OF
FRIENDS



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A
Consolatory Discourse
 TO

Prevent Immoderate Grief for
 the Death of our Friends.

S E C T. I.

Wherein is shewn the need of a Consolatory Discourse against the loss of our Friends.

IT is left upon record by *St Hierom* The need concerning *Paulina*, that though of this Discourse. She was a Lady, whose passions were under admirable government in other things, yet when any of her children died, she was oppressed with so great sorrow, that he had much ado to save her from being drowned in the floods of it. But it is not so great a wonder that a person of the tenderer Sex should feel such a Tempest, as that *David* a man of

of War, who had overcome so many Enemies, should himself be overcome with grief for a disobedient Son. It is said that a *Lacedæmonian* Woman having sent five Sons to a Battel, stood at the Gates of *Sparta* to expect the event: and when She met one coming from the Camp, She ask'd him what was done. All thy five Sons, (said the man) are slain. Away thou Fool (answered She again) I enquired not of this, but of the issue of the Fight. When he told her that her Country-men had got the better; then farewell my Sons (said She) and let us rejoyce that *Sparta* is saved. But *David* it seems had not attained to this feminine courage; for he sate between the Gates waiting for news of the success, and when he heard of the loss but of one Son, and he a Traytor to his Country, he could not contain himself till he came into the house, but went up to the Chamber over the Gate to lament his Son, as though he had lost the day by losing him. Nay he could not refrain so long till he came into the Chamber, but he watered the Stairs with his tears; and wept as he went up, saying, O my Son *Absalom*, my Son, my Son *Absalom*; Would God I had died for thee,

2 Sam. 18.

24.

Ver. 33.

thus, O Absalom my Son, my Son.

This lamentation of his cannot but call to mind the tears which Achilles, another great Warriour, shed over the Grave of his Friend Patroclus, where *αἰσχυλὸν δ' αἰμῶεν*, (as *Homer* speaks) he wept most horribly as if he would have killed himself.

This love is such a powerful thing, that if it hath placed any object in our heart, we can scarce suffer it to be taken from us, without rending and tearing our hearts in pieces. Such a strange union doth it make between two persons, that we can scarce give that man any welcome that brings us the news of a separation. And therefore some of the ancient Carthaginians (as I remember) knowing how hard it is to love those who bring us the tidings of the death of them that we love, would never send such a message but by the hand of some condemned man, whom they were never like to see again. I am ready here to interrupt my discourse, and in the very beginning to fall into a passion with my self, when I think how patiently we can suffer our souls to be divided from God whom we pretend to love. O Love! how great things should

should we do if we did but Love! how angry should we be at the temptation which would draw him from us who our souls Love!

*Epist. ad
Famil. pars
2^a.*

Antonius Guevara had a Niece who was so passionately in love with a little Bitch, that at the death of it She fell into a Fever, and was fain to keep her bed. The good man did well rather to chide, than to comfort her, and to write a Satyr, rather than a consolatory Letter to her: but yet in that strange passion of her, we may clearly see how incident it is unto us to take heavily the loss of what we love.

Now there is no greater love than that which is between near Kindred and Friends, and no man that knows the pleasure of it, would dissuade any from such love, and yet it is necessary that we should not mourn for them as if we loved nothing else; which will render it perhaps an acceptable piece of service unto some, if I endeavour to ease them of this kind of sorrow; and though I have touched but lightly upon other maladies (in the foregoing Treatise) yet I apply some particular Plasters to this great and general sore.

SECT. II.

Wherein is shewn that we may grant Nature leave to ease it self by moderate tears; and two advices are given to keep us from making an ill use of this Grant.

YOU must not think that it is my design to take away your trouble, by taking you off from all love and friendship; for that would be as ridiculous as the device to cure drunkenness by cutting up all the Vines. I would not have a man to love none but himself, out of a fear that he should be troubled at the loss of them, as much as at the loss of himself. This would be to cure one evil by a greater, and to ease men of a short trouble, by letting them want the constant easement and sweetest comfort of our lives, which is our friends. Neither do I intend to write like a Stoick, and stupifie all your passions, so that you should not mourn at all, for that is an impossible thing, if we have any love. Grace doth not root out Nature, nor quite dry up all our tears; but it rather makes our hearts more moist

We may
mourn
moderate-
ly.

moist and tender, and causes it to express it self in a becoming affection unto others; as *David* and that Lady may teach us. They are sturdy, not generous, that are void of all grief: they are rather hard than constant, rather unexperienced than reasonable, that forbid all sadness. But it is my design to bring you to a moderation both in love and in sorrow, that you may do as much as becomes good friends, but no more than becomes good men. Not to be sensible of evils, is not to be men; not to bear them patiently, is not to be Christians. It is neither to be hoped nor to be desired that we should shed no tears at all; but it is both necessary and attainable, that we should let them flow in measure. *Lachrymandum est, sed non plorandum.* We may weep, but we must not wail and lament. We must be natural, but we must be also reasonable. We must approve our selves both to men and unto God; that they may see we are loving friends, and that he may see, we are his dutiful Children. *Est enim quedam & dolendi modestia.* For there is a certain modesty even in mourning, and it is as unseemly to weep immoderately, as it is not to weep at all.

Seneca E-
pist. 63.

And

And let none think that by this concession unto Nature and decency, the wound will be made incurable ; and that it is easier not to mourn at all than to mourn moderately. These are but the dreams of heavy souls ; that think that none can stand still, but they that are resolved never to stir. It is said indeed, that we may more easily abstain from a thing of which we never tasted, than refrain from it after a little acquaintance. But this must be understood of pleasure, and not of grief ; When we have mourned a little, we shall soon see that there is neither pleasure nor profit in our mourning. Or if any one shall think it to be some pleasure, yet it will notwithstanding be easily moderated ; because it is only the pleasure of being eased of our loads that oppressed us, not of being satisfied with the pressure of any delightful object. It is but the letting out of sadness, not the bringing in of any pleasure ; and therefore when the heart is once eased of its burden, it will soon be perswaded to mourn no more ; for that will be the bringing upon us a new burden.

But then on the other side, as we may grant something unto nature, so we must

must be sure not to let it work alone. That we may weep moderately, it will be necessary to make resistance to our sorrows, and muster up all the consolatory Arguments that are repositied in our minds. Nature will do its part without our help. We need not study how to weep enough: nor use any Arguments to perswade our selves into tears. It is a superfluous employment to strive to magnifie our loss; for fancy is apt to make it bigger than it is. It is a foolish trouble to be careful how to mourn, for tears will flow from us without any bidding. All our work must be to stop their passage as fast as we can, and to make them flow leisurely, not gush forth with too great a violence. Our Reason and Religion must be called up in all haste, to make as strong a Dam as we are able to our sorrow, or else if it have its course, it may overflow us.

He is a base Pilot that leaves his tackling in a storm, and suffers his Ship to run along with the Tempest; and no less ignoble and abject is his spirit, that permits himself to the Gusts and Hurricanes of his own passions, and lets them drive him whither they, and not whither he himself pleases. But it is a de-
gree

gree of madness to use reason it self to make the blasts more terrible, and when the Storm is too furious, by art and skill to conjure up more boisterous passions. Who would pity him that sets his reason against himself, and studies how to be as miserable as his mind can make him? We need not be so in love with grief, as to create it to our selves. Nature, as I said, knows how to mourn without our teaching. We had need think rather how to bear our natural troubles, than how to lay more upon our shoulders.

But if we will make any opposition, we must begin before our passions are too strong. They are too powerful of themselves, and we must not let them gather more strength by our negligence. If we do not at the very first set our selves in a posture of defence against them, they will seize upon our whole soul; and get every thing into their possession. As soon therefore as our grief stirs, we must strive to comfort our selves, and not either help forward or suffer our grief. If we go and bewail our friends as much as we can, and think to cheer our souls after ward; we shall soon find that our souls are drowned with a flood,

and that it will be a long time before it be soaked up. When we give the least leave to these passions, they will ask no leave of us afterward; but the soul will mourn like *Rachel*, and refuse to be comforted. As soon therefore as thou hearest of the death of thy friends, do not spend the time in bemoaning thy self, saying, Alas! what a friend have I lost! did ever any man part with such a person? where shall I find one comparable to him in wisdom, in love, in faithfulness, in all manner of sufficiencies to make a friend? Do not, I say, after this sort stand to aggravate thy grief; but instantly say, why should a living man complain, a man for the punishment of his sins? why should I trouble and torment my self with my own thoughts, why should wind and tide run together? how many reasons have I to be contented? and spread them all before thy eyes, that they may dry up thy tears and cease thy sorrow. Labour, at least, that these thoughts may tread upon the heels of the other, and, as soon as may be, overtake them, and get the mastery of them. And in so doing, thou wilt weep as much as is fit, but no more than thou oughtest.

Nature

Nature will be satisfied, and thou thyself not ashamed. None will think that thou art not grieved, and thou wilt feel that thy heart is comforted.

S E C T. III.

Which shews rather what might be said, than what is said in this present Treatise for moderating our sorrow. But yet those examples which we have from others may move us to follow their Rules, and so a brief touch is made upon them.

BUT what comforts are these (may some say) which you bring us? with what reasons will you assist us?

I suppose it will be of no great effect to answer, that the wisest persons have made their mourning short, and moderate; because I have already named two both good and wise that were excessive. And therefore I must endeavour to make men thoroughly wise, and furnish them with such reasons as will not suffer them to be oppressed with their sorrows. Yet methinks it is observable, that the *Egyptians* mourned ten times

The best and wisest persons have not mourned much.

as long as the Children of *Israel*. Seven days ordinarily contented the people of God for their grief, (as you may see, *Eccles* 22. 12. *Job* 2. 13) whereas they that were Strangers to the God of *Israel*, extended their mourning seventy days, as you may read, *Gen.* 50. 3. yea the greatest mourning that the *Israelites* used for their two famous Leaders, *Moses* and *Aaron*, was prolonged but to thirty days, which is not half the time that those Heathens allowed. I think not fit neither to pass by the shortness of *Abraham's* grief for his dearest Wife *Sarah*, who dyed as some of the *Jews* conjecture, for very grief when he was at Mount *Moriah*, thinking that her Son was offered. This they gather from that expression, *Gen.* 23. 2. *Abraham came* to mourn for *Sarah*, and to weep for her. From whence it was that he *came* I have nothing to affirm, yet this note of theirs is considerable, that in the word *לבנותה* [to weep for her] there is a *small Caph* in the middle of great Letters, which may very well shew, they think, that his weeping was little and moderate, and not of the greatest size. That expression is likewise taken notice of by some, which follows

Numb. 20.

29.

Deut. 34. 8

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follows in the next Verse. *He stood up from before his dead*, as if it signified, that he turned his eyes from her, that so he might not be overcome with grief. We must not love to look on our losses; nor think that it becomes us to weep as long as we can. But we should learn by the manners of Gods people, to do all we can to make our mourning short. Yea I might teach you from Heathens themselves, if examples would do us any good. *Lycurgus* ordained that none should weep above eleven days, and that they should make no Funeral Solemnities. *Solon* likewise took them away, that so he might ease men of those howlings and lamentations, which they used to make at their Friends Interment. *Augustus* as *Seneca* observes, though he lost all his Children and Nephews, and was fain to adopt an Heir, yet he was so little moved at their death, that he constantly went to the Senate, and neglected no publick Affairs. *Pericles* likewise having lost two Sons of great hope, within the compass of eight days, put on notwithstanding a white Garment, and with a great constancy of mind went to deliberate about

Plutarch
in *Licurg.*

*Ἀγασθὲς
καὶ γυναι-
κῶν πόν-
ος. Plut.
in Solon.*

the necessities of the Commonwealth. All Stories are full of such great souls, that after they had conquered others, at last conquered themselves also. I know it will cure no man to tell him that his Neighbour was cured, yet these examples do commend to us the remedies which they used, and give us hopes that our griefs are not incurable.

S E C T. IV.

Which teaches us to consider what death is: First, Common; Secondly, Necessary; Thirdly, Good. And if we thought more of it, we should not be unwilling to part, neither doth the manner of parting make any considerable difference.

What it is
that must
ease us.

THE cure of this Distemper doth lye chiefly in a fullness of considerations, wherewithal our minds must be stored. Nothing can resist grief but a great mind; no mind can be great that is not big with truth; nothing can impregnate us with truth but serious advice and consideration in our selves; and

and therefore we must provide our
selves with sufficient Antidotes that may
be ready at hand when we have need of
them. Our souls must be as an Apo-
thecary, and our hearts must be the
Ἀποθήκη, or Shop where all Medicines
are in a readiness against any grief or
malady that shall invade us. If we have
our remedies to gather, and to com-
pound when our sickness comes, the
mind will be so weak that it will not
be able to make them. We have least
power to consider when we are full of
sorrow; our affections are ready to
overlay our reasons, and therefore we
must have our medicines made before,
that then we may have nothing else to
do, but only to take them. And we
shall find that to have so much labour in
it (our stomachs being squeamish and
nauseating) that we shall clearly see we
need have nothing else to do.

First then, *Let us seriously consider,*
What is it that we grieve for? It is
soon answered, that we mourn for the
Death of those that we love. For their
Death? What is that I beseech you?
Is Death such a strange and unusual
thing that we should take it heavily?
Are your friends the first that ever died?

I.

The first
means is to
consider
what it is
that we la-
ment.

Death is
an usual
thing.

Are *you* the only persons that God hath singled out to be left alone? Do you not see that every thing in the World can cause death? The Wind, the Lightning, the Fire, the Smoke, the Dust of the Earth, the Water, our Meat and Drink, our own passions, our Joy, our Sorrow, and a thousand other things can bring us to our Graves. Why then should it be lamented, as if it were some wonder at which all the World should be astonished? Men fill the Air with sighs, they beat the Heavens with their groans, they clothe themselves with darkness, and they pour out floods as in a Tempest. Why what is the matter? Is the Sun fallen from its Orb? Are all the lights of heaven extinguished? are they carrying out the worlds funeral? What is it then that causes this moan? A friend is dead. There is one man less in the World than there was. O wonderful! What a prodigy is this! One that was born to dye, is dead! It had been a wonder indeed, if he had not dyed. Then we might have filled the Earth with noises. Then there had been some cause for a tumult: but now it is rather a wonder that men should make such a stir at an ordinary and common

mon thing, than that a thing so common should happen unto them. One would rather look to see no tears, than no death; and we might more easily excuse their not weeping at all, than we can these doleful lamentations.

Is it not necessary that our friends should dye? yea, it is so necessary, that it is a thing past, and cannot be recalled, when men weep most for it. If you can bring them back again with your tears, if there be any hopes that with the noise you make they should revive to comfort you; then you have leave to weep as much as you please. Is there any *Elijah* or *Elisha* that can stretch forth themselves upon them, and recover them to their warmth? Is there any *Paul* or *Peter*, or such great men that can raise them from the dead? Go then, and entreat them for to pity you. Beat your breasts, tear your hair, break your sleep with sorrow, macerate your selves with fasting, that they may take some compassion upon you. But if all this pains be lost, never put your selves into it; but say, Why should I have my labour for my pains? And did not all those men dye again that they raised? Were they made immortal here

Death is necessary.

upon the Earth? What good would it do you to have them called to life again, if they must again die? how would you be able to part with them then if not now? What an uncomfortable life would you lead out of fear every day to fall into the same sadness? How desolate would you be even in their company, unless you learnt not to be troubled nor distracted? And if that must be learnt, then let us learn it now when it is as necessary as it would be then. Do you take it ill that the Apple rots, and your Trees decay, and your Cloaths grow bare, and that any thing in this World is according to its nature? Why then do you bewail it with such passion that men dye, which is as natural to them as it is to be born? Would you have God make the world anew for your sakes? will you not be contented unless he make a mortal thing immortal? Is it not sufficient that you know it must dye, and that he gave it to you that it may be returned to him again? Did he ever promise you how long you should have it? may he not call for his own when he thinks good? Do not other men pay this Debt to Nature as well as you?

Seeing

Seeing then it is both a common and necessary Debt, do not repine as if you did only pay it. He is an unworthy Debtor, that returns what is lent with a reproach to his Creditor. And therefore give it up cheerfully, perhaps he may intrust you with something better. While *David* saw that his Child was alive, he earnestly besought of God 2 Sam. i. that it might not dye; but when once it had given up the Ghost, he anoints his head, and puts on other Garments, because he knew God was not bound to work a *miracle*, though he might be inclined to shew *mercy*. While there was life, there was some hope of mercy: but when it was dead, there was no hope of a miracle.

And yet there is one thing that may be pertinently observed in that Story of *David*, which exceedingly argues our folly. Though God had said by a Prophet, that his Child should dye, yet he earnestly beg'd that it might live. Men are not so earnest for that which they may be assured God will do if it concern their souls, as they are for that which they have all reason to fear he will not do if it concern their Bodies. Men would have him recal his word,
and

and alter his decrees in temporal matters; but they little mind the obtaining of his promises, and the fulfilling of his Word in spiritual concerns. They would have life as long as they please, which they know he will not bestow; but they seek not for contentment which they may be assured he hath a mind to give. They would have him willing to let them enjoy their friends always, which cannot be; but they seek not to him, that they may be willing to part with them, though they must part with them, and he would make them willing.

Death is
not only
necessary
but good.

For shame let us not continue in this kind of folly, to be angry at things necessary which we cannot avoid, and to neglect those necessities which we cannot want.

And since death is such a common thing, and so easie to be met with, that every thing in the World may bring it to us; let us further consider, that it cannot be very hurtful in it self; for all such things are more unusual and rare. God is not so unkind unto the world as to let the most noxious and poysonous things grow every where in the greatest plenty. Things of that nature

ture are but thinly scattered through the world; they lye hid, and dare not commonly appear. Since death therefore is in every thing, since it lurks not for us like a Serpent in the Grass, but the smallest thing in the world may strike us with it; let us verily persuade our selves, that there is no such great harm in it as we imagine; especially considering that there is another life.

I am sure that some as wise as we that mourn so much, have thought that death was the best thing that befalls the Sons of men: And if we do not think so, it is because we think not of death it self. It is a common Story which *Pindar* was first Author of, how that *Agamedes* and *Trophonius*, having built the Temple of *Apollo*, asked a reward of that God for their service. He promised that after seven days he would pay them well for their pains; at the end of which they both dyed in the midst of a sleep. This the world believed was a lesson to them, that God could do men no greater favour than to take them out of the miseries of life. Not long after this, *Pindar* himself exemplified the same truth that he had taught;

*Plutarch
ad Apollon.*

V. etiam
Suidam in
voc.
Eliv. & p.

taught; For when by the Ambassadors of *Bæotia*, he ask'd the Oracle, What was the very best thing that could befall men? The Answer was, that *Pindar* knew well enough, if he did not lie when he wrote the Story of *Agamedes*; but if he doubted, he should shortly know what it was. This he interpreted to signifie his death, which within a few days after happened.

But perhaps we are not of this mind, and I need not go to an Oracle to know the reason, which is plainly this; We are acquainted with no other life but this. If the World had not so much of our hearts, we should not find any fault with the necessity of Death, because it would become desirable. We should not then be so sorry for our friends departure, as for our own stay. We should be glad that neither they nor we were necessitated to dwell there always, where there are so many troubles, that he is happiest who is soonest freed from them.

But there were many that thought not much of the goodness of Death, who yet were comforted with the bare thoughts of necessity. How many Heathens might I tell you of who fled to
 this.

this one truth for refuge, and found protection under it against the assaults of sorrow? Nothing is happened to me, but what happeneth to all. The first minute that we began to live, we began to dye. This is not the first, but the last moment of Death. It is now finished, but it was born when we were born.

When one came and told *Anaxagoras* in the midst of a Lecture that his Child was dead, Hold thy peace, said he; *I knew that I begat a Son that was mortal*, and so proceeded in his Discourse without any accents of grief, or a mournful tone. And so another said to his friend when he saw him weeping for his Wife; I thought you had known that you married a *Woman*, and not a *Goddeſs*. Do but remember then what the thing is that thou lovest, and thou must be willing either to leave, or not to love it. As they used to stand behind them that triumphed, and to admonish them, You are but *mortal men*; so let us say to our selves when Love is in its greatest flames, *Θνητὸν φιλεῖ*, I love a dying person. What hurt is there while we embrace and kiss a Child, to say *Αύριον ἄποθανῆ*, to morrow it may

*Arrian. l.
3. cap. 24.*

To think
of their
death doth
not make
our lives
uncomfortable.

may dye? and so to discourse with our friends: To morrow either you or I may go away, and never thus embrace any more. Doth it make our love the less? Doth it make us avoid their presence? No, therefore we are so greedy of our friends society, because we know not how long we may enjoy them. It makes love more fervently desirous to have all of them now, because it knows that it may have none of them e're it be long. It teaches us to use their friendship to the best advantages we can, because we are not like to have the use of it as long as we please. The knowledge of our departure, doth not part friends now, but makes them cleave the closer until they depart. Let us be willing they should dye, and that will not abate our love; for we cannot be willing until we have loved them as much as we can. We shall be loth they should go without the best testimonies of our love, and that will make us only improve our time to have the benefit of them, and they of us.

Epist. 63. *Seneca* tells in one of his Letters, that he who gave a great deal of good counsel to others not to grieve, was himself almost made an example of one over-

come

come with grief. But the truth of it is (saith he) there was no other cause of that mourning which I must now condemn, but only this, *I did not use to think that my friend might dye before me.* I only had in my mind that he was younger, much younger than my self; whereas I ought to have added, What is this to the purpose? *Though he ought (I imagine) to dye after me, yet he may dye before me.* Because I did not thus meditate, I received a stroke when I was unarmed, which went to my heart. But now I think both that all things are mortal, and that there is no certain order of mortality. *That which may be at all, may be to day.* And if you think that your friend may dye to day, then why do you not begin to mourn, since his death is at hand, unless you mean to take it patiently when it comes? If you will lament the death of your friends so sadly, why do you not prepare your lamentations, seeing death may be so near? If you think it is not so near, then it is likely your sorrow will be violent when it comes, because sudden: If you think it is, and yet do not mourn, then why should you lament that so
sadly

Plutarch.

sadly at Night, which you did not weep for at all at Noon? There were some Creatures they say in *Pontus*, whose life lasted but one Day; They were born in the Morning, and came to their full growth at Noon, and grew old in the Evening, and at Night dyed. If these Animals had been Masters of the reason that we have, would they have lamented after our fashion? Would they have mourned for one that chanced to die at Noon, whenas it could not live longer than Night? No, that which is necessary, it is no great matter when it comes. And because we are of a longer life, our trouble at Death is not to be the greater, but the less; For it is a greater wonder that we did not *dye* many *days* *agone*, than that we *dye* to *day*.

The kind of death is not so considerable as Death it self.

But some will say, that it is not death it self, but the kind of Death that so troubles them. They could but have been contented, if he had gone out of the World another way. But I beseech you, do you know what will please your selves? Can you tell what sort of death it is that would content you? are there any that do not blame their hard fortune, and wail and mourn as if none were

were so miserable? Are not men equally troubled if one dye of a Feaver, and another of a Consumption, if their love be equal? It is very plain, that he that perswades himself to part with his friends, will not grieve for the manner of the parting. He that can overcome himself in the greater cause of grief, will not suffer the less so easily to overcome him. And therefore you see that men have always something to find fault withal. If a friend dye in a far Country, then they say, Alas! that we should not see him before he dyed! how sad it is that we should not take our leave? If he dye at home; then they say, Who could endure to hear his groans? how sad was it to see him in the agonies of death? If he dye and speak nothing, then they say, O if he might but have told us his mind, if he had left us any remembrances, it would have been some comfort. If he did speak, then they tell his speeches to every one, and say, O my sweet Child, or Friend, I shall never forget thy words. Would you have me put out of my mind his dying speeches? and so those sayings are a perpetual nourishment and food to their grief.

If

If he die on a sudden, then they lament because he was snatched, rather than went away. If he dye of a lingering sickness, then they say he was nothing but skin and bone, a mere Anatomy; never any Creature endured so much as he did. And so they complain they know not for what, for they would not have had him gone away so soon, but spun out his life, till he look'd more ruefully. And indeed men never want some pretences for these complaints; but the true reason is, that they would not have had their Friends to dye at all. In what glass soever this Potion had been presented, they would have swallowed it with the same disgust. And I must confess it is very bitter, yet we should not study to make it worse than it is: but by digesting such considerations as these, receive it with a better countenance and take it down more easily. But there is nothing which the Vulgar so much dreads and even execrates (if I may use the word of *Erasmus*) as a sudden and unexpected death. Nothing which they so frequently and so vehemently deprecate, as this evil. Which makes me think it necessary to apply a particular Salve to this Sore: and I can find

find none better than that which that Admirable Person hath made to my hand; compounded with a grateful mixture of other profitable things. You would do well to consider (says He to *Jodocus Gravius*) that a sudden death is equally common to good and bad. Therefore it is horrible indeed to dye ill, but not to dye suddenly. Yet the superstitious fear of Mortals, invents to its self vain preservatives against it. The Image of St. Christopher, certain little Prayers to the Virgin-Mother, with certain Words and Characters, not unlike to Magical Charms. They that are in such dread of sudden death, how much better were it for them, if they did beg of Heaven a good life? For what more foolish, than to defer the amendment of our life, till we come to dye? How few are there, if any at all, who are amended by a long sickness? We ought to despair of none; but he learns Christianity late, who hath no time left to practise what he learns. The remedy of Confessions comes late, when the soul is just on the brim of the lips.

Grant me, say they, true contrition and a pure confession before I dye: And this they sometimes ask of Saint Barbara

or

Lib. 23.
Epist. 5.

or St. Erasmus. I beseech you, what is this but to say, Let me have leave to live ill, and grant that I may dye well? They would not hate their sins till the hour of death, but desire to enjoy them as long as they have their health. Otherwise, they would say to Christ, not to Barbara, Grant me now hatred of all sin; grant me saving contrition for those I have committed; grant that the remembrance of them may be always bitter to me; grant me while I am well so to confess once, that hereafter I may have no more need of confession.

But there are some who are so bold as to tell God by name, what kind of death they desire to dye of; and how many months they would lye sick. How much more like Christians would it be, to take care of nothing, but so to order our lives that our last day may not surprize us unprepared; and to leave the rest to the will of God? He knows what is fittest for every one. There is one way of coming into the World, but a wonderful variety of going out. Let him chuse which he pleases. That man cannot dye ill, who lived well. But if it were lawful for a pious man, to chuse what death he would dye of; I think there is none more desirable than
a sudden

a sudden one, which in the midst of his course of well-doing, should hastily snatch him away to Heaven. When he is sick, and must whether he will or no take care of his feeble Body; how much time is lost from the offices of piety? He cannot study, he cannot instruct, He cannot preach, He cannot visit the sick, He cannot labour with his hands, that he may have wherewith to relieve the poor: but rather he is a burthen to those, whom charity would not have him trouble. A good man is so far from being willing to be troublesome to any while he lives, that he would gladly not be troublesome to them when he dyes. I have heard of a pious Fryar, who perceiving his spirits languish, and thence apprehending some approaching sickness, was wont to say among his friends; Would to God if it seem good to him, He would take me away suddenly, lest by a tedious sickness I become grievous to my Brethren. He had what he desired. For the day that He dyed, He preached twice, gave the Communion, fate down to Dinner; at the end of which he begg'd their excuse, and went into his Cell to take some rest. There he was found a little after dead upon his Bed, but more like a man asleep. Who would not think
this

this death more happy, than a long sickness? But he wanted the sacred Ceremonies, True, and so did the Eunuch's Baptism, I suppose, want those which are now in use; and yet it was not worse than ours. But it is a sad thing to dye alone. Why so? The presence of one single Angel is sufficient to transport the soul to Heaven. Sometimes indeed there are those present who can comfort a dying man; but more frequently there are those that add to their trouble.

It would be too long to set down all the examples he brings, both ancient and modern, of good men who have had a sudden passage to another life. I shall only ask, why that should be dreaded so much which God hath seemed to grant as a favour to many? whom he hath taken away (as Erasmus there writes) either as they were reading Divine Service, or when they were preaching, or intent in meditation of celestial things? Let it be but our business to order our life as we ought, and there will be no cause to stand in fear of sudden death. And if we see those posted away who were not so careful, as they should have been, to live well; let it be a warning to us to prepare our selves
the

the more carefully, and to exhort others not to put off so necessary a business till the last. It is too late to be concerned for those who are gone; let us fear rather for those that remain. Fear I mean, lest they should dye in their sins, but not lest they should dye suddenly; which many good men have desired, and others as good have endured.

But it is time to dismiss this particular cause of grief; for the cure of which, as well as others of the like kind, let us proceed further and weigh what follows.

G **SECT.**

S E C T. V.

Which contains comforts against the loss of Children, Parents, Consorts, Friends, upon a due consideration what every one of them is.

We must consider who the persons are that dye.

Comforts against the loss of children.

LET us consider well who it is for whom we make our lamentations. Who is it, I say, that death hath taken away from us? Perhaps it is an Infant, a poor little weakling newly crept into the light. And this hath the least of wonder in it of all other things, that such a little spark of life should be blown out. A greater wonder it is that it was not strangled in the Gate of the Womb. A little while ago it had no life, and it is now but as it then was. ~~We were once content without it, why~~ cannot we be content without it now? It never loved us, nor was capable to shew any affection to us, and therefore we may the better part with it. It was scarce tyed to our heart, and therefore it need not make the Strings crack. It was not unwilling to go out of the World, and if it had lived longer, Death would have been more against

against its will. It hath lost no great matter, for it knew not the benefits of life. It hath cost us nothing, or we have been but at a small charge about it, and therefore our loss is not so great neither, as we make it. If it could have known the miseries of living, and it had been put to its choice, very likely it would not have chosen to live, but to be what now it is. It hath not blotted its soul by any sin, nor deflowred the Virgin purity wherein it was born. If it have any thing to complain of, it is only this, That it was born. And therefore let us be content; for it is better perhaps for it, and not much the worse for us. If we weep so much for an Infant, what shall we do for a Man? Either let us now let down the Sluice, or else expect that we shall then be drowned. If it had lived to be a man, it might have done as we do, miserably bewail the death of its Children. And therefore either let us not thus bewail it; or else think it happy, that it lived not to be so miserable as we think our selves: and both ways our grief will be cured.

But suppose it be a Child of a larger growth, whose death extorts these tears

Unreasonable to mourn for one when we have more.

from us. Yet it is but *one*, and we have many more remaining. Shall we lose all the content of a great many, because we suffer the want of one? If the life of this one would have pleased us so much, then how joyful should we be in the life of four or five? If it be such a grief to lose a Child, then let us be thankful that we lye not under the miserable grief of losing them all. But if we cannot take this patiently, then I doubt we shall run mad with impatience, if God should take them all away. We must learn to part with more, by parting willingly with this one; for all must dye too. Can he bear a stone weight, who cannot endure the load of one pound? and yet how justly may we fear that all the rest should shortly follow, seeing we fret so much at Gods hand in this? Suppose that this was the most goodly Child, yet not fairer sure than all the rest put together. Or if he was most beautiful, yet some of the others may be more wise. If this had all our love, then we may learn now how to divide our love equally, and take pleasure in loving more. If he loved us most, then he would have wisht us (if he had thought of it)

not

not to make our selves miserable by mourning for him. So *Charidemus* said *Dion Chrys.*
Orat. 30. to his friends when he was a dying;
 It is Gods will that I should dye, and
 there can nothing that is hurtful come
 from him, I am very willing to dye, and
 I beseech you believe me in what I say,
 for I have a greater care to speak truth
 now, than any of you can have. Grieve
 not for me, for I grieve not; do not
 make your selves miserable, for I think
 not my self to be so. *Καὶ καθόσον εἴτε*
τε ἴτε μὴ συγχαροῦτε τῇ ἀλγυνδύνι, As
 much as ever you are able refrain from
 all sadness, for no sad thing hath be-
 faln me. Thus we should say to our
 friends, if we love them; and there-
 fore their love to us should not make us
 sad, because they would have all they
 love to be cheerful. If they could tell
 us their mind, they would certainly
 bid us cease our mourning; and there-
 fore let us end it of our own accord.
 Let there be such an harmony still be-
 tween us in our wills and desires, that
 we may not be wailling and lamenting,
 when they are wishing we may be com-
 forted.

○ But let it be supposed that it is an *only Child*; yet are there not many hopes
 Or when we may have that more.

that you may have more? who gave you this? cannot he give you another? hath not he that hath the Keys of the Grave, the Keys of the Womb also? If one dye, then as long as the World lasts, another shall be born. And if we desire Children for the good of the World, then so they be born, it is no matter by whom. But if for our sake, then we may have them as well as others; though perpetual grief and sadness, you may be sure is not the way to procure them. Or if God will give us none, then we may adopt one. Any Child will love us, as if it were our own, if it know not that it is any Bodies else. Nay, any one will love and serve us for what we have, and instead of one, we shall have many that will thank us (more than he perhaps) to be our Heirs: but if we have nothing, then why should we desire Children for to leave them miserable? but as I said, why should we not hope for more, and those better than him we lost? With this hope *David* comforted *Bathsheba* his Wife (*2 Sam. 12. 24.*) who bare a *Jedidiah*, a man beloved of the Lord. If we count it such a strange thing to dye, then it should seem it is an ordinary

nary thing to live, and so why should we not expect the new life of another? But if it be no strange thing to die, then (as I have said already) we may well be comforted. Or if we should have no more, yet this may be some comfort, that then we shall have no more to mourn thus sadly for. Yea, suppose thou art the last of thy Family and Name, (as was the great *Scaliger*, and *Lipsius* also another excellent Scholar) it is no great matter, seeing the World is not to last long. If thy Name must have an end, what needest thou to trouble thy self when it ends? And if men can think it no harm to suffer their Name to dye of it self (as *Scaliger* did who would not marry) why shouldst thou be troubled if thine perish, after due care to preserve and uphold it?

But then if thou hadst never so many Children, yet who knows how they may prove? If they should be bad, then thou thy self wilt say, that it had been better they had never been. They that thou mournest for, because they are dead, might have given thee greater cause of mourning if they had lived. If the death of a Child be sad, his wickedness would have been far sadder; for

Or when it is uncertain, whether they, or none at all be better.

that is a worser death. He that dyes, doth trouble his Parents but once; but he that is bad, is a perpetual torment to them. He that is dead cannot indeed help his Parents, but then he doth not hurt them, as many a bad one doth. For those that are dead we only grieve we do not fear; but for those that are bad we fear perpetually, and we grieve also: yea all the sorrow we now conceive at their death, will not equal perhaps the mere fear which we should have had from their infancy, lest their life should prove bad.

It is said in the life of *John* the Patriarch of *Alexandria*, that a Merchant came to him to pray for a Son of his that was at Sea, that he might be safe. Within a month the Child dyed, and his Ship likewise was cast away. And when he was much troubled at this double loss, he thought one Night that he saw the Patriarch standing by his Bed, and saying to him, *Thou desiredst me to pray that thy Son might be safe, and behold now he is safe, for he is dead. If he had lived wickedly in his future course, then he could not have been safe.* And besides their badness, suppose our Children should have dyed of some infamous

famous and base death, this would have troubled us more than death itself. Yea some there have been that have sought their Parents death, and what a trouble would this have been? Some have slain their Fathers, and others their Mothers, and who was there left to mourn then? If you be affrighted at these strange supposals (which sometimes have had a real truth) yet consider once more, that if they had not been bad, notwithstanding who knows what miseries they might have endured, worse than Death? Can you tell what misfortunes might have befallen them, which might have made them wish they had dyed sooner? They are now dead, perhaps they have that which afterward they might have desired, and not so easily obtained. For how many and frequent occasions are there of sorrow here? To find a life without crosses, we must seek among them, that last but from Morn to Night. And so great are the troubles and anguish which some endure, that their life is nothing else but a long continued death; which made one of the Gymnosophists answer *Alexander* when he askt whether death or life was stronger? *Life sure, for*

that bears the most evils. And suppose he that is dead should not have been miserable; yet now he is gone, if he might rise again, it is likely he would not, lest he should know again the fear and the pains of dying.

He is freed from the vanity and vexation of life, and from the terrours and agonies of death. He hath left the evils of this World, as well as the goods; and is out of a capacity of suffering, as well as of enjoying any thing here.

Hugo Gro-
tius Epist.
ad Gallos.
XCI.

And is it a little that a vast number of mankind suffers? Listen to their complaints and lamentations every where, and it will put you in mind how happy He is, who now is not in danger so much as to hear them. Thou mayst understand from my calamity (says a Great man to the French Kings Ambassadour upon such an occasion) how many of the blows of Fortune thy Son hath escaped by a timely death. To which nothing would have more exposed him, than that which thou most valued: the greatness of his wit, and the little concern his mind had for his body. For these two above all other things, are wont to stir up the envy of the multitude, as fire doth smoke. And from envy first comes contention; and then

then underserved hatred; and by and by follow those things, which I am not the first, nor the last, that shall suffer. But if my fortune be not bad enough to make one fear a longer life, conceive to thy self the wretched condition of others; who have broke their Legs by falls, who groan under the wounds they have received in War, who have studied out their eyes, or in the torments of the Stone not so much protract their life as their death. There are none of these things; which may not befall any body; except those only whom Death hath placed in safety. Therefore, if ever the Honours, the Embassies, the Fame he might have had, or any other thing which we rather fantasie than can promise our selves, come into thy mind; Remember presently that those miserable things might have as well befallen him: and the rather, because in humane life, there are many evil things without good, but no good things without a mixture of evil.

Therefore I would have thee imprint that of the Greek Comedy very often in thy mind. If thou couldst know that the whole time he did not live would have been always fortunate, then indeed his Death was too hasty; but if he was to
spin

Spin out that time under grievous miseries, thou wouldst be reconciled I suppose to his death, and no longer quarrel with it. But if the death of all Christians be to be received with thanks to God, rather than with lamentations; surely that Death is most of all to be welcomed which hath exempted an innocent Age, untainted with this Worlds wickedness, not only from the danger of sicknesses and calamities, but which is far greater, from the danger of being made bad. Therefore I would have thee frequently say to thy self; that Good, that Beautiful Soul, could no otherway secure me of it. There is nothing now I am to provide for it; I only owe a great many thanks to God for the use of it thus long. I have lost nothing by its death, but what I wanted with an equal mind, before it was born. And one thing I have gained by it, which still remains with me, a memory of those sweet things that I saw, those joyful things which were told me of it; For which I should be very ungrateful, if I should return nothing to God, but a long sadness of mind, that is; for good, nothing but evil.

After the same manner also, I remember that great Divine, St. Gregory Nazianzen,

zianzen, comforts his Parents against
 the loss of his dear Brother *Cæsar* *. * Orat. 10.
 We are sad to think, saith he, that *Cæsa-* P. 172.
rius shall rule and govern no more: but let Edit. Paris.
 us consider withal that none shall hereafter
 domineer or tyrannize over him. None
 shall fear or stand in awe of him more:
 but he shall not fear neither the in-
 solencies of a grievous Master, who is
 not worthy, perhaps, to be a Servant.
 He shall heap up no more riches: No,
 nor shall he be envied by others, or tor-
 mented by his own desires of increasing
 wealth. Hippocrates, Galen, and all the
 rest he shall expound no more: but he
 shall not labour under diseases neither;
 no, nor bear the burthen of other mens
 miseries. He shall demonstrate Euclid,
 Ptolomy, and Hero no more: but he
 shall not be vexed neither with the proud
 ignorance of empty people. Plato and
 Aristotle and Pyrrho, and all their fol-
 lows can do him no more credit: nor
 shall he cast in his mind how to dissolve
 their little subtilties. What shall I re-
 member more? Those high priz'd things,
 which are so greedily sought by all, wife
 and children, he shall have none: nor
 shall he mourn for them, or be lamented
 by them; either by leaving them to
 others,

others, or being left himself a monument of calamity.

Some Letters of the Ancients on this Subject.

* Epist.
188.

All this is true, may some say; my child is free from all the dangers and miseries of this life; but if you knew what a rare Creature it was that I have lost, you would allow my continued complaints. *The Heir of an illustrious House, the Prop of his Family, the Hope of his Country, the Child of a thousand Prayers, and that in the Spring and flower of his Age.* What heart of Adamant would not sympathize with one in this condition? I'll answer you in the words of a great friend of the Father now mentioned, who is ready to comply with your sorrows, if you will be but as forward to receive his consolations: *I confess, saith St. Basil (in a Letter of his to Nectarius* on this subject) that it is impossible to be insensible of your loss. There was no body but wist, when he was alive, that they had such a Son: and when he was dead, they wept for him as if he had been their own. Nay, if we would complain and abandon our selves to weeping for this accident, the whole time of our life is not long enough for it. If all mankind would groan with us,*
they

they could not make a lamentation equal to this loss: no, though they should make a river with their tears. The Sun himself, if he were sensible, would shrink at such a spectacle. But if we will let the gift of God, which he hath put into our hearts, interpose, that sober reason which sets a measure to our Souls in prosperity, it will suggest many things which we have seen and heard to moderate us in these sad circumstances. It will tell us, that this life is full of affliction; and that all places abound with examples of humane calamities. But above all, that it is the command of God not to lament the dead in the Faith of Christ, because of the hope of the Resurrection: and that there are great Crowns laid up for great patience. If we suffer Reason to sing these things in our ears, we may find some moderate end of this evil. And therefore I exhort thee as a generous Combatant to fortifie thy self against the heaviness of this stroke, and not lie down under the weight of sorrow. Being persuaded, that though the reasons of Gods dispensations are out of our reach, yet we ought entirely to accept that which is ordered by one so wise and loving, although

although it be heavy and grievous to be born. For he knows how to appoint to every one what is profitable, and why he hath set unequal terms to our life. The cause is incomprehensible by us, why some are carried away sooner, and others tarry longer in this toilsom and miserable life: so that we ought in all things to adore his loving kindness, and not to take any thing ill at his hands. Remembring the great and famous voice of Job, who when he heard that his ten children were all struck dead in one moment, said; The Lord gave, the Lord hath taken away; as it pleased the Lord, so it is come to pass. Let us make this admirable language our own. They are rewarded with an equal recompence by the just Judge, who perform the same worthy actions. We are not robbed of a child, but only have restored him to the Lender; nor is his life extinct, but only translated to a better. The earth doth not cover our beloved; but Heaven hath received him: let us tarry a while and we shall be in his company. The distance of time is but short between the arrival of several travellers to their Inn: into which some are already turned, others

others are entring, and the rest are making great haste toward it: but they shall all come to one end. For though some perform the journey sooner, yet all are in the same road, and the same lodging expects them all.

Thus that Holy man comforted Nestarius; and when he had done, he wrote the like consolatory Letter to his Wife*: which is so full of good* *Epist.* counsels, that I shall transcribe some 189. of it. Those things, saith he, which beset us, are not without Providence, as the Gospel teaches us. For there is not a Sparrow that falls to the ground without the will of our Father. Why should we go about to resist his will; seeing by all our strife we cannot repair what is already done, but we may lose and ruine our selves? Let us not condemn the just sentence of God. We are not wise enough to discern his secret Judgments. Our Lord makes a tryal of thee, how much thou lovest him. Now is the time by patience to take thy portion with the Martyrs. The Mother of the Maccabees saw seven of her children put to death, with miserable torments, and neither sigh'd, nor shed ignoble tears: But she gave God thanks, that

that she had any thing to offer to him. It is a great affliction, I confess, but there is a great reward for the patience. When thou wast made a Mother, and broughtest forth a Son, thou gavest God thanks; but didst thou not think then that, being mortal thy self, thou broughtest forth a mortal child? What is there strange then in this, that he who was mortal, is now dead? He dyed, perhaps thou wilt say, before his time. How knowest thou that? He dyed in a very good time, for any thing thou canst tell; for it is beyond the compass of our understanding to chuse that which is most profitable for souls, and set the bounds of humane life.

Much more he addes to the same effect, which he repeats also in other Letters on the like occasion. * But after this, which was last said, what need is there of any more? The most solid comforts are those which are derived from this humble submission to Almighty God, and entire resignation of our selves to his incomprehensible wisdom. Concerning which a modern Writer * hath spoken such excellent words, that I cannot forbear to translate them hither. Our lives, saith he, are not all alike: their length is measured.

* To Elpidius Epist. 348. and also 201.

* Mournf. Malherbe.

sured by the will of him that giveth
 them. He gathereth the fruit while it
 is green; he stays till it be ripe; and
 he lets it hang till it be rotten: what-
 soever he doth, we owe this submission
 to our Creator, to believe he doth no-
 thing unjustly. He doth no wrong, nei-
 ther to them he takes away young,
 nor to them whom he suffers to grow
 old. But to ask why he doth things
 with such diversity, is to question that
 which we shall not be resolved of, till
 we come to a place where there is a
 greater light: Now we are in such a
 darkness as renders all our curiosities
 unprofitable. There are Plumets to
 sound the deep abysses of the Sea, but
 none for Gods secrets. Believe me, and
 put this trouble out of your mind; it
 cannot stay there without diminution to
 your honour; and which is more (I
 must add) without disrespect to God.
 We wonder perhaps (to use the words
 of one of our own Nation *, which is
 no less fruitful of good discourses than
 any other) To see a man, who in a
 Wood were left at his liberty, to fell
 what Trees he would, take only the
 crooked, and leave the straightest: But
 yet that man hath, perhaps, a Ship to
 build

* D^r Donne
 Letter to a
 Lady in
 mourning.

build, and not an house ; and so hath use of that kind of Timber. Let not us , who know that in our Fathers house are many Mansions ; but yet have no model or design of that Building , wonder at his taking in his Materials : why he takes the young , and leaves the old , or why the sickly over-live them who had better health. Then is the Will of God done in Earth as it is in Heaven , when we neither pretermite his actions , nor resist them , nor yet pass them over in an inconsideration , as though God had no hand therein ; nor go about to take them out of his hands , as though we could direct him to do them better.

I shall conclude this, with some considerations of the same Writer , in a Letter to a Friend of his that had lost her Son. We do but borrow children of God , to lend them to the world. And when I lend the world a Daughter in Marriage , or a Son in any Profession , the world doth not always pay me well again : my hopes are not always answered in that Daughter , or that Son. Of all that I lend to , the Grave is my best Pay master. That shall restore me my child , where he and I shall have

have but one Father ; and pay me my Earth , when that Earth shall be Amber , a sweet Perfume , in the nostrils of his and my Saviour. Since I am well content to send one Son to the Church , the other to the Wars ; why should I be loth to send one part of either Son to Heaven , and the other to the Earth ? Comfort your self in this, my Noble Sister ; but above all in this, That it is the declared Will of God. In sicknesses and other worldly crosses, there are anxieties and perplexities ; we wish one thing to day , in the behalf of a distressed Child or Friend, and another to morrow ; because God hath not yet declared his Will. But when he hath done that by death , there is no room for any anxiety , for any perplexity, no , not for a wish ; for we may not so much as pray for the dead. You know David made his Childs sickness his Lent, but his death his Easter : He fasted till it was dead , but then he returned to his repast , because then he had a declaration of Gods Will. I am far from quenching in you , or discharging natural affections : but I know your easie apprehensions , and over-tenderness in this kind. And therefore

fore since, in so numerous a family as yours, every year is like to present you with some such occasion of sorrow; I advise you in the office of a Friend, and a Brother, and Priest of God, not only to take this Patiently, as a declaration of Gods present Will; but Catechistically, as an instruction for the future: and that God in this tells you, He will do so again, in some other of your Friends. For, to take any one cross patiently, is but to forgive God for once; but, to surrender ones self entirely to God, is to be ready for all that he shall be pleased to do.

These general Antidotes being timely used, will preserve us from fainting under any other evil of this nature; and I need not be solicitous to prescribe more particular remedies against them. But if any expect I should; and tell me it is the death of their Parents which they bewail: they that brought them into the world, are themselves gone out of it: I desire to know of them, what wonder there is in this: If our Parents had not been to go out, what need would there have been of bringing us in? If they

Considerations about the death of Parents.

they were designed to stay always, then there had been no room for us. They might more easily remember their mortality than we ; for there is no act that puts us more in mind of death, than that whereby we give another life. And it is but one of them it is likely that we have lost , we may then love the other the more. Or if both, yet we have least reason to complain about their death of all others ; for both Nature, and they themselves, and we also would have them die before us. We complain that people die when they are young; and will we complain too when they die of old age? Then it seems we will have none die, and cannot be contented unless they live always. Would they have been willing to have been left childless without you? If not, then they have their choice to go first. Or are you so well in love with death, that it would have been more acceptable to you to have gone before? Or so much in love with them, that on that account you had rather have died than they? Then know that your death would as much more have troubled them, than theirs doth you: as the love of Parents to their children transcends the love of
all

all children unto them. It is very well then as it is. It is not handſom^e neither to complain when we are forty or fifty years of age, that our Parents are dead, for they could live no longer; or if they could, it would have been but a kind of death. If we will not ceaſe to complain when we are of age, neither ſhall we ever ceaſe when we grow older. For as *Cardan* tells us, A poor woman once came to his door to beg an alms, and though ſhe were ſeventy years of age, yet ſhe uſed this argument in her complaints, That ſhe was a poor fatherleſs and motherleſs Creature, and had none to take any care of her. We need the leſs of their care, when we can take care of our ſelves.

But perhaps they die before we are of age, and can take care of our ſelves. Then we are leaſt ſenſible of their loſs; or if we are ſo conſiderate as to know that we may conſider alſo ſuch things as theſe; There is none fatherleſs that hath God for his Father: and he that hath not, would be little better for his earthly Parents. If they were good, let us follow their example, and remember their Counſel: if they were bad,

bad, they would not have been true Parents to us; and it is well, perhaps, that we had not such an example to follow. They may live still in us; if they were good; if they were bad, we had need live the better; and spend those tears for their sins (which may entail curses on us) which we bestow upon them. But besides, it is observed by some, that the most eminent persons that have been in the World did lose their Parents when they were young, or else it is like they had not proved so eminent. The great *Cæsar* and his Successor *Augustus*, *Alexander* the Monarch of the World, *Cicero* the famous Orator, *Galen* the most excellent Physician, *Aristotle* the great Philosopher, are all examples of this truth. If these had enjoyed the support of their Parents to lean upon, they might not have tryed their own sufficiency, nor exercised their abilities; or else they might have been wholly eclipsed by their lustre, and done nothing to be taken notice of in the World.

But my loss, will some sorrowful Creature say, is greater than all this: no less than half my self is gone from

And of
Husband
or Wife.

H

me.

me. Death hath ravished an Husband out of my bosom, and he the tenderest in the world. A sad case, I must confess; but it is well, since Death is so common, that he hath left one half and not taken all.

Would he had, will that passionate Soul reply: I cannot live in any joy, now that the better part of me is dead and gone. O that I had never lived to see this day, or not out-div'd it! Who can think of so wide a breach, and not be ready to go out at it? But stay a little, I beseech you: did you never think of this before now? Did you not take one another wile this clause [*Till Death us do part?*] Death and you ought to have been better acquainted before this time. It sought your acquaintance long ago, and would have been as familiar with you as your Husband. Who spoke of parting with you, when you first came together: and now that you are parted, hath set you free again as you were before. If you like that state so well, you are at liberty to seek another self. If you do not like to be tyed in such a yoke; Why do you mourn thus for the gaining of your freedom? Or if you liked that
that

that person so well, as not to be able to think of any other; then you may have the glory to stand among the rare and noble examples of conjugal love and friendship: who have preserved the Image of their deceased Husband or Wife, so lively ingraven in their hearts, that nothing could ever displace it, or blot it out.

Alas! may some of the tenderer sex say (whose hearts are commonly most deeply wounded with this affliction) what a pitiful glory is this? and what a torment will it prove to me, to have only the image of such a person ever in my sight? It is not possible to keep my self from being in pain and anguish, when I feel that he is torn from me. Since God hath made Man and Wife not to be two but one flesh; How can I take this separation otherwise, than as if my body were cut in sunder? In such language I remember *S. Basil* represents the complaints of a desolate Widow: And if you please hear his Answer, in a Letter to the Wife of *Arintheus* *.

* Epist.
186.

Some part or other of which may help, perhaps, to compose the spirits of such persons, whom I cannot but pity above all other: and make them conceive

some joy, when they look upon the Image of what they have lost. And if you meet with some things in it that have been said already, do not therefore skip it over hastily: For second thoughts of a good thing are better than the first; and the same thing in a new dress may meet with those affections, which it did not excite before.

There is none, saith he, that doth not sigh for such a man. Who can be so stony hearted as not to shed a tear for him? Yet let us not complain that we are deprived of him, but give thanks to God who joyned you together, that you have lived so long with him. To be bereaved of an Husband, is common to you with all other women: But to dwell with such an one, it may be questioned whether any can glory in the like happiness. For to say the truth, God who made us all, created this man as an example of humane nature: so that all eyes were turned towards him, all tongues praised him; and many could not believe Arinthæus to be dead, when they heard the sad tidings of it. But he hath suffered only that, which shall one day beset the Heavens, the Earth, and the Sun it self. He died also in his full splendor:
and

and by his happiness in this world, did not forfeit that of the next. Translate therefore thy mind from things present, to the care of those that are to come: so that thou mayst be worthy by good works to enter into the same place of rest and repose. Spare thy aged Mother: Spare thy young Daughter: who have no other comforter left but thy self. Be an example of courage to the rest of womenkind: and so moderate thy passions, that thine heart may not fail thee, nor thou mayst not be swallowed up of grief. And above all things look to the great reward of patience, which is promised by our Lord Jesus Christ, in recompence of what we do here. Do not think (as he adds in another Epistle to her *) that any affliction idly befalls the servants of God, who are under his special care; but for a proof of their sincere love to our Creator. For as great labours bring the Athletæ to their Crowns: So are Christians by these tryals brought to perfection, if they receive with a becoming patience and all thanksgiving, whatsoever is ordered by our Lord. And there is nothing, I assure you, but is administered by the goodness of our Master: and therefore ought not to be received as grievous, though for the present it hurt

* Epist.
202.

our weakness. For though we know not the reasons by which every thing is done, as good, by our Master; yet this we ought to perswade our selves, that what hath happened was profitable, either for us, because of the reward of patience; or for the Soul departed, that it might not be farther ingaged in a world so full of wickedness.

* Epist.
347.

These were the arguments whereby he comforted other persons as well as her: as appears by his Letter to the Wife of Brisson*. To whom he adds these words: Let thy Children be as so many lively Pictures of him to comfort thee in his absence. Let thy thoughtfulness and care about their education, draw aside thy mind from these sad reflections. And by a constant solicitude to please God, the rest of thy life, thou wilt get an excellent ease and quiet to thy afflicted thoughts. For a preparation for our defence before Jesus Christ, and to study to be found among those that love him, will be sufficient to obliterate all our sorrow, so that we shall not be swallowed up in it.

* Epist.
346.

The same he writes to one that had lost an excellent Wife; * A person so fit for him, that they might see themselves in each other as in a glass. But why

why should we contend with such a Law of God as is past so many ages ago. We are not the first nor the only persons that suffer on this fashion. It is a common thing for all to die, though to have a good wife is peculiar to few, whom God blesses. The truth is, to grieve for a separation from a wife, is one of the gifts of God: For I have known many that have parted with them, just as if they had thrown off a burden.

The rest I shall not recite, because I would leave some room for a long Discourse of another great Person*, addressed to disconsolate Widows: the sense whereof is this. I have lost (saith some sad Soul) not only my companion, but my guide, my stay, my shield, my second self. I doubt not of the Resurrection, which St. Paul treats of: but what shall I do in the mean time? Much business I have to manage, but I am become only a fit prey for every Cormorant, who hath a mind to be unjust. The servants who before revered me, will now despise a silly Woman. If my Husband ever obliged any body: Alas! it will be soon forgot, now that he can do them no further kindness. But if he did them

* St. Chrysostom upon 1 Thess. Ham. 6.

anywrong, they will be sure to take a severe revenge on me, who am not able to resist them. This is the thing that breeds me all my anguish: set this aside, and his death would not give me such a torment. What shall we answer (saith St. Chrysostome) unto this? Truly I could easily demonstrate, that not what they pretend, but an unreasonable passion is the cause of words so sad and doleful. If this were the cause of their lamentation, then they must never cease thus to bewail themselves. But if after a years time all these tears are dried up; it's certain the want of their defence and comfort (which will then be most felt) is not the only cause of them. But let it be supposed that this is the fountain of all their sorrow; yet consider how much infidelity there is in it, that we should think it was They who took the care and patronage of us, not God. It cannot chuse but provoke his displeasure, to see a creature of his more beloved than himself: and therefore, perhaps, he took away thy Husband, because he was more to thee than thy God. The only one of Israel is very jealous, and cannot endure to be so slighted, that other things should have so much of our affections, as his
excel-

excellent goodnes: which is therefore to be beloved by us above all things, because it expressees a love to us above all other Creatures. What was the reason, I beseech you, that Widowhood and Orphanage were so rare in the old times among good people? Why did Abraham and his Sarah, and Isaac live till a great old age? Truly I think it was because Abraham loved God more than either of them: And when God did but say to him, Kill thy Son; he went about it as readily, as if he had been to sacrifice a Lamb. But we are heavy and dull: we are carried so headlong into the embraces of Creatures, that God is fain even against our wills to draw our affections to himself, by drawing them away from us. Do but love God more than thy Husband, and I will undertake that either thou shalt not fall into Widowhood; or shalt not feel it so great a mischief when thou fallest into it. And I have a good ground for what I avouch: for thou hast him for thy Husband and thy Defence, that never dies; and that loves thee infinitely more than any man can do. And if this reason be not sufficient to convince thee, I have a comparison that will do the business. Tell me; if thou hadst a Husband who loved thee so

much, as if he had no soul but thine; one that was as much beloved of others as he loved thee; one so wise and discreet, that he was as much admired as loved; one so gentle and compliant, as if he was but wax to thy impressions, one that made thee shine as the Moon doth with the rays of the Sun; And suppose thou hadst a child by this dear person, who dies before he comes of age: Wouldst thou be miserably tormented and overwhelmed with sorrow and grief for the death of this child while thou didst enjoy such a better love? No, in no wise. He that is so fair and beautiful in thine eyes, would supply the want of it, as the Sun doth the absence of the Stars. He that is now loved and esteemed, would quite obscure and hide all the other excellencies. Do but love God then more than this Husband, and his glory, which puts out the lustre of all other things, will make thee as little troubled at his death, as in the other case thou wouldst be for thy child. Nay far less, one would in reason think; in as much as God is infinitely more above that Husband, than he above the Child.

Besides, what is it, which thou receivest from thy Husband, that is comparable to what the love of God gives thee?

Are

Are they not pangs and labours, and, as the world goes, unkind words perhaps, and angry chidings? Or if thou canst tell me of better things, what are they? What are fine Cloaths and Jewels, and Honours, and such like things, to the Son of God; to the Brotherhood and Adoption; to the Kingdom and eternal Glory; to the life of God and coheirship with the only begotten? Wilt thou after all this tell me thou canst not but be passionately troubled for thy Husbands loss? Methinks thou shouldst consider, that if thou wantest him, thou hast God. If thou wantest thy menial Servants and Attendants, thou hast the Guard of spiritual Powers: The Dominions and Principalities of Heaven are thy Ministers. If thou sayest thy Children want a Father; that cannot be, seeing God is the Father to the Fatherless. If thou fearest they shall want necessities, tell thy self who gave them to thee, and whether the life be not more than meat, and the body than raiment. Or if thou fearest they shall not be so well provided for as otherwise they might have been; how many could I tell thee of, that have been bred by Widows, and proved famous? And on the other side, how many that have had fathers, and been good for nothing??

thing? Put the fear of God in their hearts, and this will preserve them more than a Father. When the guard is set within, they will less need one without. This will be better than riches, and glory, and promotion to them: this will make them famous both upon Earth and in Heaven.

Do not set thine eyes then on the Youth, who by reason of his Fathers greatness is girded with a Golden Belt, and rides on a Prancing Horse, and is taken into Kings Courts, and hath many Tutors and Governours following him at the heels: But cast thine eye above, open the gate of Heaven by thy thoughts, look into that Stately Palace; behold the King of glory there sitting on his Throne; and if He whom thou admirest on Earth can be sooner admitted thither, than thy child: fetch a great sigh; fill the Heavens with noise and clamour; I do not forbid thy lamentations. But seeing neither riches nor birth, nor any thing else is there preferred, but on'y Vertue and Goodness; judge what reason thou hast to be content: and think how certain it is that nothing can make us dismally sad, *ἡ δὲ δεινότης τοῦ σπαινομένου*, if we will not be fools, but Philosophers.

And

And for thy self, if thou complaineſt of being deſolate and ſolitary, remember what the Apoſtle ſaith, 1 Tim. 5. 5. that ſuch an one, Truſteth in God. This is only an opportunity to enjoy more of the chiefſt Good. Thou haſt more time and liberty to pleaſe God, now that thou haſt none elſe to pleaſe. Thou art freed from all other bonds, to be tyed faſter to him. There are no chains, no reſtraints upon thee, to keep thee from doing what thou wouldſt. Thou art ſeparated from one Husband, to be united to a better. Thou haſt not the fellow-ſervant, but thou haſt the Maſter. Thou haſt not thy Husband to talk with thee, but God is thy Husband. When thou prayeſt, doſt not Thou talk with God? When thou reaदेष्ठ, doth not God talk with thee? And what doth he ſay to thee? Words more deſirable, more ſweet than can drop from any Husbands lips. If he ſpeak never ſo kindly, the matter is not great; for he is but a fellow-ſervant. When the Lord himſelf wi. l be pleaſed to embrace and ſpeak lovingly to his hand-man, तू ते तल-लं न देष्टेता, This is a ſtrange piece of ſervice. And obſerve I beſeech you how he ſerves and waits upon us: Hear in what words he beſpeaks our affections.

Come

Come unto me all you that are weary and heavy laden, and you shall find rest to your Souls. *And again by the Prophet he cries, Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea she may forget, yet I will not forget thee. What charms are there in these words? And what can have more of honey in them, than those expressions in the Song of Songs, My Love, my Dove, my fair one, my Paradise, &c. And yet this is the language of God to men. If we will not rest satisfied in so tender a kindness, there is no remedy, but we must be miserable.*

To this purpose writes that excellent Person, with an Elegance, which, though I could not imitate, yet I could not but follow; till I have run beyond the bounds within which I intended to confine this discourse. And yet the minds of such persons, as I am now treating withal, are many times so clouded by their sorrow, that it will be Charity to try all other means to brighten and clear them. I shall recommend therefore to them, before I take leave of this Argument, the advice of a great man in a neighbouring Country

Country not many years ago *, sent * *Mounfau*
to a Lady oppressed with an obstinate *Pain*.
grief for the loss of a dear Husband.
His words are to this sense. Come
to your self again, Madam, and think
what you are a doing. You drive away
and estrange from you that very thing,
which you love above all the world, and
may enjoy continually, if you please.
For where, I pray you, do you think
that is which you so much cherished and
loved? You will answer me, in Heaven:
And so it is, I make no question, full of joy
and content among the blessed. But with-
all you believe that things above are so
separated from us, that they can be no
more re-joynd to us, as long as we live.
Oh how much are you deceived! God
himself who is the highest and farthest from
our Natures, is continually in us to give
us unspeakable joy from his presence; if
our Souls be fit to harbour and entertain
him. The holy Angels are continually
about us, if we take care to draw them
to us. And how do we know, that
blessed Souls in whom the faith of a holy
love could never die, would not come to
visit us, if we made our selves fit to re-
ceive them; and they found nothing in us
contrary to their nature and happiness,
which

which hindered us from going towards them? And what greater obstacle can there be unto it, than tears and sorrow? The wings that must carry us up thither, are our thoughts; which animated by our desires and the ardours of a holy friendship, must never cease beating till they raise us up to that which we look for. And what do our tears but wet the wings of our thoughts, and hinder the flight of them. Do you not see that among the vapours which arise from the Earth, those which proceed from Rivers and Marshes, and other moist places, stop in the middle region of the Air, and melting there, return from whence they came? Whereas those which come from drier matters, soar up higher, till being inflamed, they turn into Comets and other Celestial fires. Do you believe in like manner, that your thoughts, though never so pious, can never mount high, if they be clogged and wet with abundant tears? Let them be heated by the sacred flame of your holy friendship, and purified from worldly contagion; and taking their flight through a calm, and undisturbed spirit, as through a clear and bright air, you will questionless overtake that which is fled from you; and embrace that blessed Soul, and grasp the splendor of

of that eternal light wherewith it is cloathed. And you will find it as if it consented to your desires, coming down again all along your thoughts as by a thred, giving you a more perfect rejoicing therein than can be imagined. It will dwell in you (at least by the lively image of your vehement thought) and seem as if it were your self. For we find that in corporeal things, a violent imagination makes us believe we see and touch that which is farthest from us. Try, Madam, that which I say, and you will find it most true. Make use of this troublefom grief, which you cannot be rid of, to spur your desires, to be rejoined to that at the loss of which you so much repine. Thus He.

To which methinks, I hear some reply, that this way is too sublime for their spirits. They cannot mount themselves on this fashion, but cleave fast to these Terrestrial objects. It may be so; and all that I can say to such is this, That next to God and our blessed Saviour, whom they apprehend, I hope, every where, to take care of those that commit themselves to the fatherly Providence of the most Supreme Reason; they should entertain themselves in the company and embraces of
their

their remaining friends, whose presence is most delightful, and converse most comfortable. And all of them put together, may make a sensible Image of a dead Husband.

* Epist.
63.
Of the
death of
Friends.

I know they will say, but these Friends may die too, and then what shall I do? I have told you already, and therefore have the less to add on this subject. Yet I shall remember you of the words of *Seneca* * concerning the death of a Friend, which are to this purpose. If thou hast other friends besides this, is it not a great reproach to them of their unworthiness, that all of them are not able to comfort thee for the loss of one? If thou hast no more, then thou hast done thy self a greater wrong than God hath done thee; for he hath taken but one, and thou hast made never an one. *God makes men* (as is said by some) *and we make friends*. And if thou beest desirous of more, and findest such need of them, thou hast leisure now to go and seek them. He can never want friends, that wants not Vertue. He loveth not one well, that cannot love any more than one. Is it not a ridiculous folly for a man to shrug and cry when he hath lost his coat, rather

ther than go to fetch another garment to cover him from the cold? If he be taken away whom thou didst love, seek another whom to love. it is far better to repair thy loss, than to mourn for it. And if thou canst not find another to thy mind, How couldst thou be a friend to him that is dead, if thou hast no power to help thy self? Why should not a good man find enough in God and himself? The want of nothing, can make thee want Vertue; and he that hath that, hath enough. Nay, every good man is thy friend, if thou beest good: and they that never saw thy face before, if they see thy goodness, will be good unto thee.

*Bonos omnes oportet inter se amicos esse, Apuleius de
etsi sint minus noti: All good men ought Philos.
to be friends, though they be not much ac- Mor.
quainted.*

I have passed over this last particular (as you see) very swiftly, because I observe my discourse swells to a greater bigness than I intended: And in some of the following considerations you shall find satisfaction to every one of these cases, if you will but concoct them.

SECT.

S E C T. VI.

Which directs how to quiet our selves by comparing our selves, both with our selves and with others; and there are five ways of comparison insisted on.

III. **C**onsider so far as to make comparisons, And first of all compare thy self now with *what thou once wast*, yea with what thou once wast not. There was a time when thou thy self wast not so much as dead; for thou wast not at all, nor hadst any capacity of joy or sorrow. Hath God dealt unkindly with thee in giving thee a Being capable of both? Wouldst thou have refused a Being (if we may suppose an offer to be made to nothing) unless he would have given thee nothing but joy, and never taken away what he gave thee? Unless thou hast a mind to be nothing, be contented with what thou art. Then thou hadst not these relations, for thou hadst not thy self. Why shouldst thou mourn now that thou hast them not, since thou hast thy self? Is there not more reason to be thankful for a Being, though capable of mourning, than

than to be troubled at the occasion of it? Surely thou dost not desire to cease thy mourning by ceasing to be. Ease thy self then of thy grief by the Being that God hath given thee. If thou *couldst* not mourn then, *Do not mourn now.* But then consider, that since thou hadst a Being, there was a time when thou hadst none of these relations, no wife, nor children, nor friends which thou art deprived of. Yet thou didst not then weep and lament, and trouble thy self as now thou dost. *Seeing thou art what thou wast, be contented as thou wast.* What difference is there between that time and this? Thou wast as much without them then, as now thou art; why shouldst thou not be as much contented now as then? All the difference between those that want a thing, and those that lose it, is only this; That they who lose it once had that, which they that want it, never had. Now shall we be the more troubled because we once had it? one would think that their trouble should be the greatest that neither have it, nor ever had it. We have reason to be more pleased that we had it, if there were any good in it: and if there was none, then

then we have no reason to be displeased that we have it not. Say, hadst thou rather never have enjoyed thy friends, than now be deprived of them? Was thy condition worse or better heretofore? If it was but equal to thy present, then thou hast reason to be equally pleased: Remember how thou wast then, and be so now. If it was worse then, why shouldst thou be now worse troubled? If it were better then, why didst thou change it, seeing thou knewest that all must die? No question it is better to *have* enjoy'd a good thing, than never to have known it. And therefore seeing thou *art* no worse now than thou wast once, but *hast* been better than once thou wast, be not more troubled than thou wast once, yea, be less troubled.

We may
be worse.

But *secondly*, compare thy present condition with *what thou maist be*. This is not the worst that may befall thee in such a world of miseries. Suppose then that thou shouldst lose all thy children as *Job* did, and then lose thy whole estate; that the Sea should swallow one part, and the fire burn another, and Thieves rob thee of a third, and bad Debtors quite undo thee. Suppose af-
ter

ter all this, that a fire should begin to burn in thy own bones, and that should break into boils, and they should break into scabs, and thou shouldst be poor, even to a Proverb, as that holy man was. Must thou not be contented then? But how is that possible, seeing thou canst not be contented now? If such a shower of tears fall from thine eyes for this little loss, then sure thou wilt make a flood or a deluge. But what wilt thou do at last after all thy lamentations? Wilt thou kill thy self? Then it seems thou takest death to be the end of all troubles; and I wonder thou shouldst be so troubled at that which hath eased thy friend of them. Or what else wilt thou do? comfort thy self? Try how thou canst do that now; for if thy stomach refuse cordials in this distemper, never expect that it will digest them, when thou wilt be far more sick and apt to vomit them up again. If Job had cursed the day wherein he was born at the first breach that God made upon his estate, what expressions of grief (below a great sin) had he left for himself when he sate upon the dunghil? The good man took the first losses so patiently, that all the rest which beset him could
not

not move him to greater impatience. Do thou remember him, and say to thy Soul, Come, be quiet, this is not the Worst that may betide us; we have no such cause to cry as we may have; *Let us learn Patience against a time when we may have more need of it.*

We may
be better.

And then if we should be brought to the very dust, and fall as low as the dung of the Earth, yet there is another way of considering *what may be* besides this. We may be as happy again, as now we account our selves miserable. Our sorrow may be turned into joy, as our joy hath been turned into sorrow. Weeping may endure for a night, but joy may come in the morning, according as I have said in Job 42. 11. the former discourse; And so it was with Job whom God blessed in his latter end, more than in his beginning, *We have seen the end of the Lord* (saith Jam. 5. 11. the Apostle James) *that the Lord is very pitiful and of tender mercy.* But then this pity of his is to be obtained only by Patience. If we cannot be contented, it is needful, we may think, that he should teach us it still by greater losses.

Thirdly,

Thirdly, *Compare what thou hast lost, with what thou hast not lost.* We have more than we want.
God leaves commonly more than he takes. He takes away thy Children perhaps, but thou hast thy Husband, and he is better than ten Sons. Or if thou hast lost thy Husband also, yet thou hast thy self; and why should *a living man complain?* And thou hast God himself, whom nothing can take away from thee. Or if thou hast him not, yet thou mayst have him; and who knows but that therefore thou hast lost thy friends, because thou hast not him? God hath taken them away, that thou mayst seek after him. Wouldst thou have been willing that all thou hast should have been lost rather than this one friend? Shall God raise him from the dead, all the rest go into his Tomb? Wilt thou have all, or else take comfort in none? Then God may well take away all; and let thee have something to cry for. Yea, who is there destitute of all Friends and Comforters? *Job* himself was not so spoiled, that they had robbed him of his friends. Though they did adde indeed to his grief, yet it was their mistake, and not their want of love. And if we

I

should

Barthol.
Cent. 4.
Hist. An.
Cap. 16.

should have no better: then we may give God thanks, that he lets us see more than all our friends. Yea, it is a great mercy that God gives us time to cease our grief and trouble. And perhaps we have Riches, and a pleasant Dwelling, delightful Walks, &c. Or if we have not, and can bear that patiently; then we may soon learn how to bear this. Do the poor people of Norway weep when they eat, because their Bread is made of the Barks of Trees, and sometimes of Chaff; not of Corn as ours is? If there were no Trees, nor Chaff, nor any such thing to fill their mouths, they might well cry; but as long as we have what is needful, we should be content, for nothing is so needful as that. Let us not then weep because we have not so many friends as we had, for we have more than we deserve. Let us not mourn as though we were desolate when we want but one; no more than we complain of hunger when we have all variety of Cheer, except one Dish that we love most. But,

We have
more than
many o-
thers.

Fourthly, Let us *compare our selves* (if you please) *with others*. In other Cases this is a thing we love to do though

though there be so much danger in it that it may undo us. If we be guilty of any fault, then we comfort our selves in comparisons, and think that we are not so bad as others. Now that which we are apt to do when we *do ill*, we ought to do when we think we *suffer ill*. Is God more unkind to us than to any of our Neighbours? Do not we see that many of our Neighbours Children are dead as well as ours? Many of them have lost four or five, and we have lost but one. Nay, many of them never had any, and yet they do not therefore mourn, and besmear their faces with tears, and break their hearts with sighs. Our Case is the very same now that we have none, but only that it is a little better, because we had once some. And how thankful should we be that we had them so long, if it be desirable to have them at all? But then we may say further to our selves, How many of them have lost their friends in the late Wars? How many hath the Sword made Widows; and the blood of how many of their Children hath it drunk? Ours were taken away by the hand of God, but theirs were taken away by the hands of men. Our friends died in their

Beds, and theirs dyed in the Field ; Ours went, and theirs were driven out of the World. Come, let us go comfort our Neighbours that have lost more than we, for they stand more in need of comfort. If they stand in need of none, then no more do we.

*De Consol.
ad Apollon.*

It was very handsomly discoursed by *Socrates* (as *Plutarch* relates) That if we could all agree to put all the troubles and calamities of men into one heap, on this condition, that after every man had brought his and thrown them there, then they should all come again, and take every man an equal portion of them, there would be a great many that now complain, who would rather take up what they brought, and go their ways contented with them.

And so *Antimachus* an Ancient Poet, when his Wife dyed whom he loved exceedingly, he went and writ a Poem bearing her name, wherein he reckoned up all the calamities that he could remember had befallen any in the World. By this means he did deter himself from grief ; for how can one suffer the miseries which others endure, if he cannot bear this light one of his own?

Fifthly,

Fifthly, *Let us compare our selves with the Ancient Christians.* Their Children were snatcht out of their arms by the hands of Tyrants. They saw their brains dash'd out against the stones; their friends were buried in fires, or banished into strange places, and they had no Comforters left but God and themselves; and their chiefest comfort was, that they must shortly dye the same death. But notwithstanding all this, and much more, they did not take it heavily, but Εὐχαισας ἡνίκα (as Photius speaks) *Epist. 234* They bare it all thankfully, and blessed God who could tell how to govern the World beyond all the thoughts of men. Let not us who suffer but common things, weep with an extraordinary sorrow, when they who suffered most unnatural deaths did bear it with more than natural courage. They might have been allowed to have wept blood, rather than we to shed tears. And yet they rejoiced as if their friends had been offered in Sacrifice to God; and we weep as if they had been put to some shameful torments for their crimes. Shall we mourn more for the death of a friend, than they for a butchery? What Argumeets had

they to comfort them which we have not? What Scripture had they before their eyes to stay their tears, which we read not? If either of us have more to comfort us than the other, it is we; for we have their most excellent example. And when I think of the

Mac. 2. 7. Mother of the seven Brethren mentioned in the *Maccabees*, She calls my thoughts back a little further than the times of Christ. Did She wring her hands when She saw the skin of her Son flay'd off from his head? Did She cast any tears into the fire wherein another of them was fryed? No, She speaks as cheerfully as if they were not stripping them of their skins, but cloathing them with a Royal Robe. She looks upon them, not as if they lay upon a Pan of Coals, but in a Bridal Bed. She exhorted them, being filled with a couragious spirit, saying,

V. 21, 22. *I cannot tell how you came into my Womb, for I neither gave you breath, nor life, neither was it I that formed the members of every one of you. But doubtless the Creator of the World, who formed the generation of man, and found out the beginning of all things, will also of his*

own

own mercy give you breath and life again, as you now regard not your own selves for his sake. This marvellous Woman (as She is called, ver. 20.) knew very well that She did not give them life, and therefore why should She take so heavily their death? She considered they were none of hers, and why should not the Owner take them? She knew that She did not lose them, but only restore them. That life sometimes is not worth the having. That unless God will have us live, no Wise-man would desire to live. That none gives any thing unto God, though it be his own, but he gives them something better. And therefore She said, Dye my Sons, for that's the way to live.

What poorness of spirit then is it, that we cannot see a soul put off her Cloaths without so much ado? That a Jewish Woman could see seven souls torn out of their body with more courage, than a Christian man can see one soul quietly depart and leave its lodging? I would wish every one to save his tears till some other time, when he may have some greater occasion for them. If he will weep

much, let it be when he sees the bodies of his Children or Friends so mangled as theirs were. But if he would not weep out his eyes then, let him weep soberly, and not as if he were drunk with sorrow now.

SECT.

S E C T. VII.

Several Reasons are given against immoderate sorrow, which are comprized in fourteen Questions which we should make to our selves. The reason and spirit of them you may see in the Margin, at the beginning of every Particular.

After we have taken this course IV.
with our selves, we shall be the more prepared to hearken unto reason. We must think with what reason we weep.
And let us proceed from making comparisons, *to ask our selves some Questions*, and stay till they give a good Answer. Let us know of our selves why we are so sad and heavy? Let us speak to our souls, and say, Tell me what is the matter? What is the cause of all this grief? Thou art a rational Creature, what reason hast thou for all this sorrow? Thou art not to be pitied merely for thy tears, if thou canst cry without any cause. Hideous things appear sometimes before us to affright us; but they are the *Chimera's* of a childish imagination, and not things really existent. Let us bid fancy then

to stand aside a while, and let reason speak what it is that so troubles us. Children cry who cannot speak, and we are not much troubled at it, because they cry for they know not what; Unless we therefore can tell why we weep, no body will pity us, because it is not weeping that we are to mind, but the cause of mens weeping. Let me then propose these Questions to be answered, some of which will discover that there is no cause of sad lamentations when our friends dye. And if there be no cause that the fountain of tears should run, that is cause enough to stop it up.

No cause
of mourn-
ing immoderately
for their
sakes who
are dead.

I. *For whose sake dost thou weep?*
For the sake of him that's dead, or for thy own? Not for him that is dead sure; for we suppose him to be happy. Is it reasonable to say, Ah me! What shall I do? I have lost a dear friend that shall eat and drink no more. Alas! He shall never hunger again; never be sick again, never be vexed and troubled; and which is more, he shall never dye again. Yet this is the frantick language of our tears, if we weep for the sake of him that is gone. Suppose

thy

thy friend should come to thee, and shake thee by the hand, and say, My good friend, why dost thou lament and afflict thy soul? I am gone to the Paradise of God, a sight most beautiful to be beheld, and more rare to be enjoyed. To that Paradise am I flown, where there is nothing but joy and triumph, nothing but friendship and endless Love. There am I where the Head of us all is, and where we enjoy the light of his most blessed face. I would not live if I might again, no not for the Love of thee. I have no such affection to thy society (once most dear unto me) that I would exchange my present company to hold commerce with thee. But dost thou rather come hither as soon as thou canst. And bid thy friends that they mourn not for thee when thou dyest, unless they would wish thee to be miserable again. If we should have such a short converse with one of our acquaintance, what should we think? what should we say? Should we fall a mourning and crying again? Would it open a new Slute for our tears to flow out? Would we pray him to go to Heaven no more but stay with us? Would we entreat him to beg of God that he might

might come and comfort us? If not, then let us be well content, unless we can give a better reason for our immoderate tears, than our love to him.

In 4. Sap.
v. 7.

Holcoth reports of a learned man, that was found dead in his Study with a Book before him: A friend of his was exceedingly amazed at this sight when he first came into the room: But when he looked a little further, he found his fore-finger pointing at this place in the Book of *Wisdom*, cap. 4. ver. 7. Δίκαιος

ὅταν θάσῃ τελευτῆσαι, ἐν ἀναπαύσει ἔσται.

Though the just be prevented with death, yet shall he be in rest. And when he

observed this, he was as much comforted, as he was before dejected. We have

no reason to lament them who are made immortal, and that live with God. If

we respect them only, we should carry them forth as the *Egyptians* did the

great Prophet of *Isis* when he dyed, not with howlings and sorrow, but with

hymns and joy, as being made an Heir,

Helioc. l. 7.

Æthiop.

πρὸς τοὺς κρείττονων, with our *Betters*, and gone to possess most glorious things.

The truth of it is, if it were rational Love to him that expresseth these tears, then we should not begin them

fo

so soon, nor make such a noise, and cry when men are a dying. For the sad countenances and the miserable lamentations, wherewith we encompass sick mens beds, make death seem more frightful to them, than it is in it self. What misery am I falling into (may a man think) that causes them to make such a moan? What is this death, that makes even them look so ghastly who are not like to die? What a mischief is it to leave so many sad hearts behind me, and to go my self (it should seem by them) to some sad and dismal place also? I tell you, a dying man had need have a double courage, to look both *death* and *them* in the faces, or else their indiscreet shrieks and lamentations will make a poor soul fall into such dark and cloudy thoughts. Men are fain therefore to say that it is indeed Love to themselves that forces them thus to bemoan the death of their friends. But what are you, that cannot be contented one should be made much better, by making of you a little worse? Is this the great Love you pretend to your friend that you are extremely sorry he is gone to Heaven? are you a friend, that look more at your own small benefit,

Nor for
our own
sakes that
are alive.

2. Sam. 19.
7.

fit, than at his great gain? was he not much beholden to you for your love that would have had him lived till you were dead, that he might have been as miserable in mourning for you, as you think now your selves to be? But what is it, I beseech you, that you thus bemoan your selves for? Because that you are now miserable? No, it seems that you are not miserable enough, and that makes you weep so much. If you had some greater trouble befallen you, that would put the lesser out of your mind. If you were sick or in pains, or had lost all your goods, these things could take your mind off from this loss; Why then cannot the enjoyment of your health, and ease, and plenty do as much for you? When *Joab* did but threaten *David* that they all would leave him, unless he would be comforted, then he could wipe his face, and appear in publick as a man well pleased. Fear of losing his kingdom, put away the grief for the loss of his Son. And therefore let us not speak of our being forlorn and miserable by this loss; for at last we find it is not so. But how doth it appear that meer self-love is the original of these tears? Suppose this person to have

have been at so wide a distance from us for a year or two, that no tidings of him could come to us. Did we weep and lament all that while because he was not with us? Did not the thoughts that he lived, and hopes to see him again comfort us? And yet, was he not then in a manner dead, when we neither saw, nor felt, nor heard from him? What help did we receive from him at that distance; or wherein did he pleasure us? If we did not account ourselves so miserable all that time as to spend it in tears; we ought not to do it now. We are now as we were then: in all things the very same, save only in the knowledge that he is dead. But was he not dead, as I said, to us before? Was he not like a man in another World? What was there that he did for us, which we do not now receive at his hands? Let us be as quiet now, as we would have been on such an occasion: Especially since we know our Friend still lives, and we have hope to see him again. Natural affection, I confess, in either case will make us big with sighs, and burst forth often into tears. We feel we are not as we were before. There is something wanting, which

which we formerly enjoyed. And it is an old acquaintance perhaps, which Nature cannot but be loth to part withall. Get a new Nature then, and that will mend all. Though the first motions be so free, that they owe no tribute to reason: Yet when they come, we shall be careful not to follow them. If we do, it will not be very far. Religion and reason, if we hearken to them, will teach us to restrain our selves. Religion (as a great Person* speaks) will not suffer us to will what God wills: And Reason will teach us to bear those things with an equal mind, which do not happen to us alone; and which we cannot by all our tears make not to have happened. They will not let us expect that time should take away this sickness from us. That is the Remedy of vulgar Spirits: *Sapientis est, tempus ipsum antevenire, & dolori ipsi nascenti occurrere.* It is the part of a wise man to outstrip time and get before it: To prevent a grief that is a growing, and strangle it in the very birth. And indeed from hence we conclude that it is not meer Natural affection neither, to which we commonly owe our sadness and sorrows:

but

* Joseph
Scalig.
Epist. 139.
ad Is. Ca-
saubon.

but the freshnes and presence of the cause of them. For time, as was said, will make us forget them; or if our Parents had dyed a little after we were born, we should never have wept when we came of age, to think that they were departed. It is no hard matter then for a considerate person to cease his grief; seeing it depends upon such small causes. And if any one shall say that it is Love to the good of the world that makes him mourn for the loss of an useful person; He hath reason to rejoyce that he loves the good of men so much. For then he will labour to do much good in the world himself; and he will perswade all the friends he hath remaining, that they would do all the good they can, and repair that loss.

II. But let me further ask you, *Was Our thy friend Gods friend also, or was he not?* If he was the friend of God, as well as a friend of thine, why should not he have his company rather than thou? If he was not Gods friend, then he could not be thine neither. No man can love us aright, that doth not love God, and if he do love God, why should

Our friends if Good, are not lost.

Eccles 22.
12.

should we think much that he goes to God? But supposing he was very dear to us; then I say, that if he was *Bad*, thou oughtest to have mourned for him before this. For then thy tears might have done some good, which now are altogether unprofitable. *Seven days* (saith the Son of *Sirach*) *do men mangle for him that is dead; but for a fool, and an ungodly man, all the days of his life.* But if he were a *Good* man, then thou needest not mourn now, for thou mayest hope to see him again, if thou art *Good*. Thus thou mayest comfort thy self, My friend is not gone, but gone before. He is separated from us, but not lost. He is absent, but not dead. He hath taken a journey into a far Country, and there I may go to see him. What matter is it whether *my* friend return to me, or I go to him? None but this, that if he be in a better place, then it is better that I go to see him; than that he come to see me. Should we not desire to be better our selves, and not to have him made worse? Then let us contentedly follow as fast as we can, hoping there where he is to embrace again. We cannot expect him in our house, but he expects us in his. He cannot come down to us, but

but we may go up to him. He cannot come back, but we may follow after. And there is no difference (as I said) between his visiting of us at our home, and our going to see him at his, but only this, that it is a great deal better for us to see him there where he is, and not where we are now our selves. Let us not mourn therefore for that which cannot be, but rejoyce for that which may and will be. And let it comfort us that we shall come together again, but in a better place than we would have it; we shall have our desires fulfilled, but in a more excellent manner than we desire. And if in the mean time he can do us any good, we may be sure we shall not want it.

III. Ask your selves again, *Why* As they should you mourn more for your loss, are not than be glad for your enjoyment? If lost, so we there be so much reason to lament the have had them long. absence of this friend; then it should seem his enjoyment was very valuable. Think therefore of the sweetness thou hadst in that, which thou wouldst purchase again with so many tears. Is there no comfort but only in things present? Is it not a piece of our folly to forget what

what we have enjoyed ? Shall we only think what delight we have lost , and not of what we have had ? We do not know whether we have lost any , but only that which we had ; and that we may think of as much as if he were alive. Of what we have enjoyed we are certain , but there is no certainty of what we should have found in our friend for the time to come. Think then of the time past , and rejoyce that thou didst find so sweet a friend. Imagine not how long thou mightest have enjoyed him , but think how long thou didst. It was but natural to lose him ; but it was supernatural to enjoy him. All men are born to die , but all men are not born to live so long before they die. All men have acquaintance , but all men have not friends. Therefore he that hath a friend , and hath him so long , is to acknowledge that God is very much his friend. He was not ours , but was given us by God ; or rather he was not given , but only lent. We had not the propriety , but only the use. We have not lost any thing that was our own , but only restored that which was anothers. And therefore now that he is taken away , we are not to be angry
that

that God requires his own, but to be thankful, that he hath lent us so long that which was none of our own. And assure your selves, there is nothing more unreasonable than to mourn that God gave us a thing no longer; and not to rejoyce that he gave us that which is so desirable, at all. Cease your tears, I beseech you, unless you will shew that you deserved to have wept a little sooner. Either say that he was not worth the having, and then you need not weep at all; or else give God the thanks that you had a person so worthy, and that will stay your immoderate weeping.

Nay, will some passionate person say, but this will rather augment our grief, when we think that he was so much worth unto us, and yet is gone. But that is our fault, if we will think more and oftner that he is not, than that he was. How can any body help you, if you will needs look more upon his departure, than upon his stay? Seeing there is more reason that you should please your self in what is past, it is to be supposed that your thoughts will be more upon it; and if they be, you cannot be sad: But if they be not, then

then you are not to be cured by reason but by something else. When you are apt to fetch a sigh, and say, Oh my dear friend is gone! Call it in again and say, Thanks be to God that I had such an one to lose. Who would not be willing to spend some tears after so much joy? But then the remembrance of the joy will command that the tears do not overflow. It is an excellent Saying of *Seneca*, I ever think of my friends with joy; For I had them as if I should lose them, and I have lost them as if I had them. If we could but think of them as dying while they are alive, then we should more easily think of them as alive when they are dead. If we could be willing to part with them when we have them, we should think that we have them when we have parted with them. And the truth is, we cannot please our selves long in the remembrance of them, unless it be accompanied with some joy. I do not advise you to forget your friends, and put them out of mind, but to remember them, and keep them in your thoughts. But how short a remembrance (saith the same *Seneca*) must that be, which is always joyned with

*Habui illos
tanquam a-
missurus, a-
missi tan-
quam habe-
am. Epist.*
63.

with grief and sorrow? If we would remember one always, we must remember him with pleasure; For no man will return willingly to that which he cannot think of without his torment. And if there be any little grief intermixed with our thoughts, yet that grief hath its pleasure. As the sharpness of old Wine doth make it more acceptable to mens palates; and as Apples are more grateful for their sour sweetness; So *Atahus* was wont to say, That the remembrance of our friends is the more pleasant, for that little sorrow that is mingled with it.

IV. Ask your selves again, *Why* And we *so many mourn for one?* Could that have ma-
 ny more
 one have mourned more for you all, remain-
 ing.
 than every one of you do for him? If
 you will weep, weep only your part,
 and do not weep as if there was none
 else to weep but your selves. If a man
 that was not acquainted with the world,
 should see ten, or twenty, or perhaps
 a greater number sitting in a room, and
 miserably bemoaning of themselves,
 would he not ask what Town was burnt,
 or what Family was dead that caused
 so many mourners? How much then
 would

would he be astonished when he heard the Answer; that you had lost a friend, or a child, or some one of your other relations? What? Are there so many tears due (would he think) from every man of these upon the score of one Creature only? Must *so many* be ready to die, because *one* hath taken his leave of them? Can there be no comfort found among so many of you against the death of a single person? Me thinks you should all of you together weep no more for the death of one than that one would have wept for you if you had been dead all together. Look therefore upon one another and say, You are still left behind, and I am left behind, and here are twenty more of our friends alive; how is it then that we are discontented, as if we had not lost one amongst us all, but every one of us had lost one? If there had been but one of us left, what could we have done more than what every one of us doth? Could he shed more tears for the loss of us all, or make himself more sad than we now are? Either let us say, that one and ten are equal, or let us not shed as many tears for one as we would for ten, or much less ten times as many tears as there

hear there would be for that number. For
 friend but one would weep for ten, and here
 are ten that weep for one. Divide
 your grief then, and let every one bear
 a even part, but not the whole; for that is,
 as if you had none to bear it with
 you.

V. Ask thy Telf, *Who is it that*
governs the World? Is it the will of
 God, or thy will that thou prayest may
 be done? Shall not he that made a
 thing have leave to dispose of it as he
 thinks good? By what Law is it that
 he shall not do what he pleases with his
 own? Must we have our wills in all
 things, and must not he have his will
 also? Must not he be pleased as well as
 we? If we think it so reasonable to have
 what we will; then it is more reason-
 able that he should have what pleases
 him. Now if our will and his will
 cannot stand together, which shall bend
 and submit themselves to the other? Is
 not his will most wise? If he had con-
 sidered better, would he have done
 otherwise? Could we have told him
 what would be most fit for us? If we
 had been of his Counsel, should not
 his friend have been taken away? Doth
 here K he

Or if we
 have not,
 God is still
 ours, who
 rules the
 world, and
 not we.

he will things because he will? Perhaps there is no reason at all for our wills, and we are in love with a thing, we know not why: shall we think that he is so in like manner? Or if we have any reasons, are not his better? We would have the life of a Child that he may be a comfort unto us; God will have us to part with him, that he himself may be our only comfort. We should chuse his life, that he might enjoy the things that we have got: But God thinks fit that he should dye, that we may put our Estates to better uses, whereby we are assured he may be more glorified. Or perhaps we desire our Children may live for God's glory sake, that they may honour and serve him in the World: But cannot he tell what is best for his own Glory? Is he so careless of that as to take away the things without which he cannot be served? Let us then cease our complaints, unless we would have him to let us govern the World. But he was taken away, will some say, before his time, else I should be content. I shall answer this as *Pho-tius* doth (Who accords with *Basil the Great*, before mentioned,) *Μή μοι γέ*

Epist. 234. *τίσιν τοιαῦτα ποιεῖ ἀνθρώποις*, Let me hear

hear no such word I beseech you, a word too bold to be spoken, and more bold to be thought. Before the time do you say? Then why was he not thought to come before the time, when he came out of his Mothers Womb? There is no reason for it but this, that it was the will and pleasure of God that he should be born at such a time. And must God appoint the time of his birth, and we set the time of his death? Did the Workman give him a Being in good time, and take him to himself, not knowing the fittest Season? From a Drop he made him to become a Lump of Flesh. He formed the Flesh into Parts, he brought him into the light, and he kept him in his Infancy and Childhood. Was any of these out of due time? Why then should it be out of season when he translated him to another life? Let us do therefore as *David* did; who prayed and wept as long as he could hope the Decree of God was not absolute concerning his Childs death, but when he saw that it was irreverfible, he comforted himself. Let us alway say as *Job* doth, *The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.* And let this be further consider-

ed to the enforcing of this truth, that *if the will of the Lord must be born, then it must be done.* And his will is, that we should take all things patiently, yea, cheerfully from his hands. And therefore if we mourn immoderately, what do we but only add sin unto our pain? As there is a time to laugh, so there is a time to weep: But there is no more time to weep superfluously, than there is to laugh idly and profusely. Both in the one and in the other we must be wholly subject to the Will of God. But that Will of God, as I said, is very wise in every thing, and therefore he intends to turn our mourning into laughter, and by every sad thing that doth befall us, to make our hearts glad. He always gives something better than he takes away, if we would but seek after it; and oftentimes he takes one thing away that we may seek after the better. But alas! our blindness is so great, that we value not that which brings us profit, unless it be sweet to our taste. We let our passion judge, and not our reason; and therefore we think there is no good in a bitter Cup, and no danger in a pleasant Draught. We lament and mourn when

we ought to think our selves great Gainers; and we rejoyce and leap, when perhaps a cross of the greatest bur then hath befalln us. Let us stay a while therefore, and expect the end of things before we mourn too much. And let us but desire to be cured, rather than pleased; to have our souls amended, rather than our fancy humoured; and we shall have great reason to thank God for every thing that comes to us.

VI. And this will lead me to another consideration, concerning the *Goodness of God*, in all that he doth. Ask thy self therefore, *Doth not God do all things for our good?* Do we wish better to our selves than God doth? Hath not He the greatest care of all his Creatures, to see that it be well with them? Did he make them for any other end than that they might be happy? Is there the least Sparrow, as I said before, that falls to the ground without our Fathers Providence? Then Mankind must needs be under a greater love, and none of them can dye by chance, but by his direction. And above all other men, He hath a singular care

And he rules it better than we could do.

over the persons of good Christians; the very hairs of whose heads are all numbred. If not so much as an hair can drop off without Him, much less can any Body of them fall into their Graves, but He hath a hand in it. But still He hath a more special Providence over such Christians as are Fatherless and Widows, helpless and destitute of all succour. And therefore as it was his goodness that took their friends away, so much more will his goodness take care of them whom he hath left none else to take care of. He considers us not only as his Children, but as Children placed in the midst of such and such circumstances: as desolate and sad, as left only to his Providence and tuition. And therefore it is that the Psalmist saith, *Thou art the Helper of the Fatherless.* And in another place, *A Fa-*

Psal. 10. 14 *ther of the fatherless, and a Judge of the Widow, is God in his holy habitation.*

Psal. 68. 5. *am poor and sorrowful, let thy salvation*

Psal. 69. 23 *set me up on high.* Yea and all good men are full of compassion to such

Job 29. 12, *persons: So that The blessings of those that are ready to perish come upon them; and they cause the Widows heart to sing for joy.*

It is an excellent Saying of the Royal Philosopher *Antoninus*, worthy to be engraven upon our minds, If there be a God, then nothing can be hurtful to us, for he will not involve us in evil. But if either there be none, or he take no care of mens matters, what shall I live for in a World that is without a God, or without a Providence? But there is a God, and he cares for men also, and hath put into their power not to fall into those things which are truly evil. And for the rest that befall us, if any thing of them had been evil, he would have provided that we should have been able not to have fallen into that neither. But if this great person had known also that God leaves us not only to our own power, when he sends any thing upon us, but that he hath a peculiar love to his Servants when they are in trouble, and affords them his assistance: He would have said on this sort, If we be not alone without God, then nothing need discomfort us, for he is the God of all comfort. If we be alone, then we had need to be most comforted for that, and never endure in a condition without God. But we are not alone, and

Εἰ μὴ θε-
οὶ εἴσιν, ὁ-
δὲν δὲν-
νόν. Κα-
κῶ γὰρ τὸ
ὕκ' ἂν πε-
εἰσέλαι-
εν, &c. Lib.
2. Sic. 11.

we are least alone when we are alone; and have him most, when we have other things least. Therefore he hath put it into our power not to be troubled, but to go to him for comfort in all that befalls us; and if there were no comfort in him for us in such cases, then they should not have befallen us. Let us not therefore mourn as long as we have a God, and as long as all things make us seek for our comfort in him.

Grief will
end, let us
end it.

VII. Let us ask our selves, *How long we intend to mourn?* Doth any man intend to continue it all his life? Then he may fall into the follies of *Augustus*, who made the Image of his Nephew, whom he dearly loved, be placed in his Bed-Chamber, that he might kiss it and embrace it daily. Or the dotage of *Alexander* will be a fit punishment for us, who built Temples, and commanded sacred solemnities every year for his beloved *Ephestion*. Do you intend every year to have a Funeral Sermon? To go and weep over their Graves at that time, as you do when they are first put into them? If not, set some measures to your mourning, for of itself it knows no measure. And if you

you intend not to weep always, why can you not cease now? If it be not a thing to be lamented for ever, why should it be so sadly lamented at all? Decency indeed doth require some mourning, and natural affection must be allowed its tears: but we must stay them as soon as may be, and not mourn as if we thought we could never mourn enough. For if we think so, then we must mourn alway, or else we shew that we had no reason to mourn so much. But if any man be resolved to let the sorrow take its course, and run as far as ever it can, let me tell him, that either his sorrow will spend him, or else it will spend it self, and so be cured without any thanks at all to him: It is a trite thing which I am going to add, but (to speak with *Seneca*) I will not therefore forbear to speak it, because it is spoken by all: So it falls out that *he who will not put an end to his own grief, time will end it for him.* But this is most dishonourable as hath been already said, to expect, till it put an end to it self, when it can run no longer, and not to end it our own selves by not permitting it to run at all without our leave, To be weary

of weeping is the basest remedy for grief. It is far better for us to leave grief, than to let it leave us. It is a shame to let time conquer that, which hath conquered us. Seeing it must cease, let it cease by our valour and strength, not by its own weakness. Let it dye by our hands, and not merely because it can live no longer.

We are weary of nothing sooner than of grief, and therefore let us cease that which if we would, we cannot long continue. It is well observed by *Pliny* the second, that as a crude wound is very angry under the Chirurgions hand, but in a short time doth both suffer it and require it; so a fresh grief doth use to reject and despise all comfort, but shortly after, not only receives it most courteously, but also desires and expects it. And seeing if it can find no comfort, it will fairly cease it self; it is more like men, that we should comfort our selves and put a period to it.

It may do
us much
harm be-
fore it end.

VIII. Ask thy self again, *To what purpose is all my mourning?* Every wise man intends some good to himself in what he doth; and therefore unless sorrow will do us some good, it is a fool.

ith

ish thing to indulge unto it. But can any man that hath had his fill of it, tell us what satisfaction it hath given him? May we not put all our gains in our eyes (as the Proverb is) after they have wept so immoderately? Doth any man say he is glad that he mourned so much? Then he had best mourn again, if there be so much gladness and profit in it. Had we not better say with *David* concerning his Child when it was dead, I shall go to him, but he shall not return to me? I may bring my self in sorrow to my Grave, but I cannot bring him up from the dead. I cannot water him with my tears, as we do a dry Plant, that he may spring up again; but I may easily drown my self, and learn others by my example not to weep so much for me. What I would not have them do for me, why should I do for another? Why should I make my self miserable, and make no Body else the better? The truth is, if there were only no good in it, it were the less matter; but it doth us likewise not a little harm. Though it will end of it self, yet it may breed us no small trouble before it end. This is all the comfort that such a man hath, and it is a very poor one; that

Πολλὰς
ἀπάσεις
λύπη, ἡ
μόνον Σω-
ματικὴ δια-
σώσεως.
&c. Pbo.

Epist. 341.

that if his grief do not kill him, it will kill it self; But many an one hath grief destroyed; many a body hath it distempered; and given most mortal wounds also to the soul it self. Many affections move the soul most vehemently, but none more than grief, which hath been the cause of madness in some (as *Plutarch* hath observed) and in others hath bred incurable Diseases, and made others destroy themselves. And this it may do either *naturally*, for nothing eats the heart so much as grief; nothing casts such a damp on the vital spirits as immoderate sorrows; or else *providentially* by Gods anger, who is displeased to see us so angry and repining, and often inflicts worse things upon us than those which we causlessly make the matter of so doleful complaints. Let us therefore cease that which brings such troubles before it cease it self; and when it is ceased, gives us a new sorrow, to think that we should be so unreasonably sorrowful.

We must write upon this, as well as upon inordinate joys, *Vanity of vanities, all is vanity and vexation of spirit.* And therefore let us not be troubled

bled now, lest we be troubled more afterward, to consider how foolishly we were troubled. The Fable of *Niobe* which tells how she turned her self with sorrow into a stone, doth but signifie the stupidity and dullness that waits upon grief, and the excessive melancholy into which it sometime casts us, which renders us as insensible as a stone. Take heed how you grow in love with sadness, for it hath no profit wherewithal to recompense your affection to it; but pays your folly only with it self, and such diseases as ordinarily use to accompany it. And we should be the less in love with it, because there are so many occasions of it in our lives. We need not weep so much for the loss of one thing, for we must expect continual losses. The World is not such a place that we should take care to spend all our tears at one time; we shall have occasion enough for them, if we have any mind to weeping. Let us bestow therefore the less upon one, because there are so many objects to sollicite our sorrows. And if our souls be tender, and apt to receive the impressions of doleful things, we have the more need to comfort our selves; for every
grief.

grief will but make us still more apt to grieve.

And besides, what a folly is it thus to dye with continual grief for him who if he did grieve to dye, his grief continued but a little while: He dyed but once; why should we dye always? It is certain we must dye, but of all deaths let us not dye with grief; and much less for grief about that which we see we cannot avoid our selves. But let us be furthest of all from making our life a perpetual death; and grieving for that, which by grief we may so soon run our selves into.

Weep no more for thy friend, than thou wouldst have had him weep for thee.

IX. Ask thy self again, *Whether two friends do not think that one of them must dye first?* Do we not see that in the common course of things, one man goes before another to his Grave? Who then (if it had been permitted to thy choice) wouldst thou have appointed to be the Leader unto the other? Wouldst thou have given thy self the preheminance, and resolved to have shewn him the way? Then Death it seems is a good thing; for if it were evil, we can scarce believe thy self-love is so little as to wish it might be thy portion.

portion before anothers. And if it be good, then thou mayst soon satisfie the pretence of loving them better than thy self, by being glad that they enjoy it before thy self. Or wouldst thou have had both gone together and been inclosed in the same Coffin, and interred in the same Grave? Then it seems it is no such great matter to dye, as thou makest it, seeing thou art so willing to dye also. And if it be no great matter for thee to live, then no more was it unto him. If the sorrow of living without him, be greater than the sorrow of dying with him, why then was not he desirous that thou shouldst dye? And why did he pray for thy life and health when he dyed? And if he would not have thee to dye also when he dyed, why dost thou then live in a kind of Death, and enjoyest not thy self, nor the pleasures of life? Either resolve to dye also, or else to live as a man should do.

X. Ask thy self, *How can I take my own death?* Certain it is that thou must dye also; but if thou canst not part with a friend, how canst thou part with thy self? How wilt thou endure.

If his death be so sad, thou wilt not be able to bear thy own.

dure; that soul and body should be separated, if thou canst not shake hands with another Body distinct from thine? Are not they the most ancient friends? Is not their union more strict and close? Can two men cleave so together as thy soul embraces its companion? What then wilt thou do when their bonds shall be untied. if thou canst not bear the rupture of lesser cords of love? What wilt thou think when thy soul sits on thy lips, and gives thy body a farewell-kiss, if thou canst not close the eyes of thy friend without so many tears? Will thy soul mourn after thy body is dead, as thou dost now lament the death of thy friend? Will it groan and sigh, to think of the hole where its flesh lies? Will it sigh to think that its old companion is then become the companion of Worms? If not; then let it not groan so heavily for a less matter that is now befallen it. If it will; then why art thou troubled for thy friend, and not for thy own self, to think how sad thou must one day be? The fear of thy own death, must more than equal thy sorrow for the death of another man. And how canst thou have time to think on any thing else, if thou dost fear it?

Or

Or if thou dost not fear it; how canst thou fall under thy sorrow, who hast overcome so great a fear?

Dost thou intend to go crying out of the World? If not, then be not now dismayed at that which thou must bear so valiantly thy self. Then do not mourn so much for the loss of anothers life, which will but put self-love into a most piteous case, when thou comest to yield up thy own. Death is no strange thing (as I have said) for we must all dye. But then why should we mourn so much, if it be such an usual thing? If we mourn excessively, it is a sign we think not of the commonness of it, and then how shall we take our own death, seeing it is such a Stranger to our thoughts? Let us but comfort our selves upon solid grounds against our own departure, and I will warrant you that shall cure all our other lamentations. Let us but dare to dye our selves, and we shall not dare to cry so much for any mans death.

Isidore of Pelusium thinks that our Saviour did not mourn for his friend *Lazarus* because he was dead (for he knew that he was going to raise him from

*Lib. 2.
Epist. 17.*

from the dead) but because he was to live again: And to come from the Haven where he was arrived, back again into the Waves and Storms; from the Crown which he enjoyed, to a new Encounter with his Enemies.

If thou dost not believe his interpretation, yet dost thou believe the thing. Dost thou seriously consider that the misery of this World is so great, that we should rather weep that we are in it, than that others are gone out of it? Then I ask thee again, whether wouldst thou art dead and well, thou wouldst willingly live again? If not, then thou knowest what to say to thy self concerning thy friends death. If thou wouldst then it seems thou canst be contented with this grief; and I will not go about to comfort thee, seeing thou lovest life with all the miseries thou createst to thy self.

But the very truth is, we are so sensible of our Bodies and have so little feeling of our souls or Divine things, that it is ready to make us think we are not, when our Bodies are dead. This makes death such a terrible thing. This makes both our own and others death so heavy, because it seems as if there were

were an extinction of us. That which we feel not, nor have any sense of within us, as if it was not. And therefore if we feel not heavenly things, and perceive not that we have a soul; we shall receive death as if it was the loss of our selves, and then who can but be sad? Let us live therefore in a sense of such things as may make us dye willingly, and think that we our selves are not lost; and then we shall not think that we have lost our good friends, nor lay their death so much to heart.

XI. Ask thy self likewise, *How* Nor wilt thou be able to comfort others, if thou canst not comfort thy self? It should seem by thy tears that thou art very ambitious of the name of a friend? but if thou be not able to comfort thy friend, what is he the better for thee? And how didst thou deserve to have the friend which thou hast lost? If thou art able, or hast ever given any comfort unto others, administer then the same Cordials to thy self. Why should not that satisfie thee, which thou expectedst with so much reason should satisfie them? What thou wouldst say to

to another if his friend was dead, than say to thy self. And if thou wouldst wonder that he should reject all comfort, then do not make thy self a wonder. Didst thou never tell any man that it is a shame to be impatient, when we can cure our selves? That they suffer for nothing but what God and Nature have appointed; that we must all expect such losses; that no body knows whose turn is next? Take then thy own counsel, and be not such a Physician as cannot cure himself at all. Is thy distemper different from theirs? Are there not the same griefs and maladies in their minds? Then the same medicine will cure thee that thou gavest them. Or if it would not cure them, then thou wast much to blame that didst not seek a better both for them and thee. Or if thou have some strange loss, the like to which never any suffered? Then this may comfort thee, that thou shalt never suffer the like again. For it would be more strange, if a thing that never came before should twice fall upon one man. If it be so strange to thee, then thy courage will be as strange to others. If thou art drawn into an example of sufferings, then thou mayst render thy self

th^e self an example to all of patience and
 alld contentedness. And so *Seneca* saith of
 om the Brother of *Drusus*, that though *Drus-*
 uos dyed in the midst of his embraces,
 ma and with his kisses warm upon his
 her mouth; though he dyed in the very
 ful height of his fortune, with the most
 tur warlike Nations dead at his feet; yet
 ex he not only put a measure to his own
 ow grief, but taught all the Army how to
 n as be moderate also. And indeed he could
 dis not have stopt the tears of others, un-
 der less he had been of so brave a spirit as
 ere first to stop his own. If thou art a
 ne friend therefore unto any, let them all
 will learn of thee how to be well satisfied.
 O Comfort thy self as thou hast comfort-
 ed others, or else as thou dost intend to
 ee comfort them. And let it be seen by
 r thy worthy behaviour toward thy self,
 to that thou art worthy to be a friend to
 thir another person.

XII. Ask thy self again, *Whether* Death
 friends only be mortal? Do none dye dorth
 but they that love us? Must not all our sometime
 enemies and they that hate us dye also? befriend
 Death then that makes thee sad, may us.
 give thee comfort. As it puts an end
 to some comforts, so it is the common
 end

end of all miseries. Though we may not wish for the death of any, yet it is no harm to think that they must die who hate us, and their rage shall not last for ever. If nothing can cease their malignity, yet Death can. It has done us then no such wrong, but what it can repay us with the same hand that did it. Though we have now no friend yet shortly we may have no enemy neither. This was one support to the Christians under their persecutions, though their Enemies (like *Saul*) did breathe out nothing but threatnings and slaughters against them, yet their breath was but in their nostrils, and might soon evaporate and vanish away. *Julian*, called the Apostate, had done more hurt to the Christians than their Persecutions, if Death had not suddenly wounded him with one of his Arrows.

The *Marian* flames had devoured in all likelyhood a great many more Bodies, if Death had not shortened her Reign, and so extinguished the fires. We have no reason then to look upon it as unkind, which may do us so many courtesies: not to accuse that of cruelty to us, which destroys

destroys the cruelty of others towards us.

XIII. And now may you not well make one Question more to your selves, and say, *Is there not more reason to be comforted, than there is to be sad?* If there be (as certainly there is) what should hinder your comfort, if you live by reason? If you do not live by it, then nothing that a man can say will comfort you. Nothing will cheer us unless we think of it, and make it our own by meditation: neither will any thing sadden us unless we think of it also. Seeing then they are our own thoughts that make us either sad or merry, and we have more comfortable thoughts than heavy, we cannot but be of good cheer, if we will not be Enemies to our selves. All that we can say for our sadness is, that we have lost a friend, a very dear and perhaps only friend. But you have heard that there are more in the World, and that you have not lost this; and that you have more comforts remaining than are taken away; and that if you had none but God, you had enough; and if you will read again what hath been said, twenty other

Contentment hath more to say for it self, than grief hath.

other reasons will offer themselves to cheer, for one that arises to make you sad. If there were no reason at all to be sad, then none need spend any time in giving comfort: But if they be very few in compare with others, and we are made to follow the most and strongest reasons, then he is not to be pitied who notwithstanding the small reason of his sorrow, will not be of good comfort.

L. 1. *Essay.*
cap. 2.

The greatest cause that I know of this sort of trouble, is, when many that we love, dye soon after one another. So it happened to that Prince (which the *Mountaigne* speaks of) who received the news of his Elder Brothers death, whom he highly esteemed, with a great deal of constancy; and shortly after the tidings of his younger Brothers decease, in whom he placed much hope, did not alter the smoothness of his countenance. But when one of his Servants dyed not long after that, he suffered himself to be so far transported, that he quitted his former resolution, and gave up himself to all grief and sorrow. The reason of this was not from the love that he bare to his person more than the rest, but (as he well saith) because being

top full of sorrow before, the next flood must needs break the banks, or overflow all the bounds of patience.

And so *Hier. Cardan* tells us, that after he had patiently born many reproaches, and the cruel infamous death of a Son of great hopes; and the dangerous sickness of another Son, and the death of his Parents, and Wife, with many other evils; yea and after he wrote a Book of Consolation against all these evils; yet he was overcome with grief at the death of an *English* Youth, whom he brought from *Dover* with him, as he passed from *Scotland*, in the time of *Edward* the Sixth. And he gives the same reason for it that the other doth; *Fatigatum multis adversis, oppressit me hac extrema infelicitas*: being wearied before with many griefs, this last unhappiness made me fall to the ground. It was not its strength, but his own foregoing weakness that made him fall. It was not heavy, but it came upon the back of many other loads, and so oppressed him.

But something hath been said to this also; For holy *Job* was in the same condition and far worse; one messenger

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did tread upon the heels of another to bring him tidings of his misery, and yet he was patient, though he himself likewise was in his own body most sadly afflicted. We have the same grounds of comfort that he had, and abundance more than was known in those younger times. And when one cause of trouble falls upon the neck of another, we can add one reason likewise unto another, and so be comforted. For our troubles can never be so many, as the causes of our consolation are. Yea one single reason of those that I have propounded will answer all. Do we not know very well that all friends are mortal? Then it can be no new thing (if we well consider it) for two or three to die after we have lost one: But the loss of one doth rather mind us of the mortality of all. And doth not God govern the World in the death of the last as well as of the first? Then there is no less wisdom and goodness in it when many die, than when one. He that can solidly comfort himself in the death of one, will not be immoderately troubled for the loss of more. If we let our grief indeed work under ground, while nothing of it appears: if our hearts

hearts be loaded with it, though our eyes look not heavily before others; then it is no wonder if it do at last break forth when the heart is overcharged, and can find no other way to ease it self. But if we take a course to comfort our hearts at the very first, and make them truly contented; or if we let not the grief settle it self, but labour to dislodge it, then we shall be the better disposed to bear such another cross with the like patience. For then a new trouble doth not come upon the other, but only follows after it: It doth not add to the former, but only comes in its stead; it doth not augment, but only renew our grief.

XIV. And now is it not time to conclude these questions, and to say to your selves, *Why should not reason do that which little or no reason can do?* The more we are men, shall we be the less in peace, and cry like children? Nay, children weep while they see their Parents put into the Grave, and within a day or two they forget their sorrows; why cannot we do so also? Though they know not their loss, yet they know not the reasons neither why they should not

We should not be the more troubled, because we understand our trouble.

be discontented for their loss. Though they have little understanding of their sufferings, yet they have as little knowledge of our comforts and supports. And as for brute creatures, you see that they make a doleful noise for the loss of their young a very short while, and then they remember it no more. Some of the people of *Cous* (if I forget not) used at the age of seventy years either to kill their Parents, or pine them to death, and to rejoyce much at it. They thought that they had lived long enough, and that it was both a misery to themselves, and a great burden to their children to have them continue any longer. The *Caspians* also and some of the people of old *Spain* had the like custom, which we well call inhumane and barbarous. But why cannot understanding teach us that, which want of understanding taught them? Why should Barbarism make them rejoyce at what they did themselves, and Christianity make us sad at what is done by God and the order of things? *St. Hierome* reports, that in his time there was at *Rome*, a man who had had twenty Wives, married to a woman who had had two and twenty Husbands. There was

was great expectations which of them should die first; and when the man buried her, his neighbours crowned him with Laurel, and caused him to bear a bough of Palm in his hand, in token of a Victory, at his wives Funerals. It seems that men can sport at death if they list, and laugh at that which makes so many cry. Why then cannot reason make us moderately sad to bear that, which humor and fancy can make men not to lament at all? Why cannot our Religion do more with us, than the people or our friends; who, it is like, can laugh us sometimes out of our sorrows?

If I have not said too much in this argument, I have some confidence, that I have not said too little. And indeed I have said more than I first intended, and so much that if any have the patience to read it through, methinks the very length of the discourse should make them forget their sorrows, and by thinking so long upon another thing, they should not remember what they thought upon before. One Soul is scarce big enough to hold all these considerations, and the thoughts of grief also. Here are so many that they are able to thrust

sorrow out of doors by their multitude, if not by their strength and force.

And yet notwithstanding I must detain you a little longer before I give your thoughts leave to turn themselves to other things. For I am of the mind that all these considerations will only allwage the grief, and pricking of the wound; but will not quite heal it, and take away its putrefaction. I shall therefore commend two or three things for the pressing out all the filthy matter, for the closing of the sore, and to make the Soul perfectly whole and sound.

SECT.

S E C T. VIII.

Some other things are proposed for the perfect Cure of the Soul ; The first of which is deadness to the World, and the casting out false Opinions. The second is the changing of our sorrow into another kind. The third is the life of our Lord Jesus.

BE dead to all things, and thou wilt not be offended that they die. Mortify thy spirit to the world and all things that are in it, and when thou hast left them, it will seem no wonder that they leave thee. Think with thy self often that thy friends are dead, that thou seest them carried to the grave, that thou beholdest worms crawling out of their eyes and mouth, and try how thou art able to bear that thought. Think that he or she that lies in thy bed by thy side, is as cold as a stone; think that thou embracest the carcass of thy dear friend, and ask thy Soul how it can brook it. Think thus often, and though thy Soul may start at the first, yet at last it will be patient. That little sadness will banish and chase away all the great-

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It is not their dearth but the life of something else that troubles us.

er, that else would seize on thee hereafter. There will be little to do when death comes, if thou constantly dost this. Thy soul will be so loose from thee, that thou wilt not give a shriek: none will hear the strings crack when you are separated. Death will not be a breaking of your society, but a fair and easy untying of it. Nothing will happen to you but what you have looked for long before; and you shall be able to say, **This is not the first time that I have seen my dear friend dead.** Yea, think with thy self that thou seest thy own body laid in the grave, and that thou feelst thy self as cold as a clod of earth. Think that thou art turned into rottenness and dirt; and that thou art forgotten by thy neighbours. If thy Soul can endure these thoughts, then why should it be troubled at the death of another? This is a kind of death to be so separated from thy body in thy thoughts. It is all one not to be in the body, and not to feel that thou art in it. Raise thy mind then up toward heavenly things; fix thy thoughts on God and the life to come; think that thou seest thy self in Heaven among the Saints of God; and while thy Soul is

here is there, it is not in thy body here below. This kind of death differs from that which will be hereafter, in this only; that then thou wilt be more perfectly out of thy body. But if there be no trouble in this separation which thou now makest even whilst thou art in it, there will be far less trouble (one would think) quite to part with it, and to get from it.

And the way to be dead to these earthly things, is, to change our opinion of them, and to see them to be what indeed they are, empty and unsatisfying, changeable and unconstant. Of this I have spoken before in the former discourse; but seeing it is a thing so great and fundamental to our contentment, let me again present you with it. We are the cause of our own grief, by magnifying the things of the world to such a value, that the loss of them shall be worth so many tears. We think that they are happy who are rich and honourable, though they be never so wicked and unskilful how to live. We presently cry up a man for wise, and what not? Who (to use *Arrianus* his phrase) is preferred by *Cesar*, though it be but to be Groom of his Close-stool.

We must not let false opinions live.

ὅταν καὶ
οὐκ αὐτὸν
ὅτι τὸ λα-
οὐκὸν ποιε-
σθαι, &c. L.
I. cap. 19.

And on the contrary, we despise virtue if it be in a thread-bare coat, and count him a fool who is unfortunate. No wonder then, that we cry and whine like children, when we lose any of these worldly things; seeing we think ourselves more happy than men in the enjoyment of them. We think that we are undone when we part with that which we have such an high opinion of; and there is no way to make us think that all is safe, but by altering of that foolish opinion. We expect what cannot be, and will not be content with what may easily be. We cannot make the things of this world to be still and quiet, but may make ourselves so; and the way to that quietness is well to consider their inconstancy, and that our happiness is in something better.

It was a good rule which *Pythagoras* gave to all his Scholars, and is the same that I would have you learn, *Τὴν ἀσπίδα μὴ βάδιζεν*, *Do not walk in the high way*, i. e. Do not follow the common opinions; be not led by vulgar and popular apprehensions. Rectifie the ordinary conceits which you have carelessly entertained of things, and judge of them

as they are in themselves, and not as they are reputed of. If we would do thus, then that which is the cause of our sorrow, would be the cause of our tranquillity; because nothing hath left us, but that which we knew would not stay with us. We mourn now because things are so inconstant; but then we should not mourn, because we knew them to be inconstant. If we could make it good that any of these things are ours, then I might avouch it, that they would never have left us: But if they were not ours, why are we offended, that God doth what he will with his own? And besides, shall we who are so inconstant, oblige all things besides our selves to constancy? Shall we whose desires are so restless and uncertain, expect that all things but only we should be stable and quiet? No, let us look into our selves, and we shall find so much difficulty to settle them, that we shall not wonder that other things are unsetled. And again, if things be so mutable, why should we not think (as I have already said) that they will one day change to what we would have them? But suppose they should, what are we the better? If our opinion be not turned too, we shall be

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as much afraid to lose them again, seeing they are so unconstant; as now we are desirous to have them by the benefit of their inconstancy. We must therefore alter our esteem of things now, else we shall only change our trouble, but not be rid of it, when things are changed.

Adeo nihil est miserum nisi cum putes, &c.

So certain it is, that nothing is miserable, but when we think it is so; and that nothing will make us happy, unless we think that we are happy. And we had better think so now, than stay to be taught this lesson by the dear experience of a great many troubles. Let thine estate be never so prosperous, yet if thine heart be unmortified, thou wilt never be the nearer, but rather the further off from settlement. For they that have the greatest abundance, are the soonest disturbed by every trifle, because they are not used to have any thing go contrary to their humor.

But if thou wilt take any comfort from the unconstancy of things, let it be this; That if thou thinkest thy self therefore unfortunate, because those things are gone that were joyful, then thou maist think thy self happy enough, seeing the things that are unpleasant are going

going away also. And think I beseech you once more, and be of this opinion, That there is nothing better in this world to thee than thy self. As long therefore as thou hast thy self, why shouldst thou be troubled, especially if thou thy self thinkest never the worse of thy self, because thou art poor and destitute of friends? For these take away nothing of thy self, nor can any thing in the world deprive thee of thy self. And as *Boethius* well saith, This is the condition of humane nature, that it then only excels all things here, when it knows it self; but when it doth not, it is below the very Beasts: For it is natural for them to be ignorant; but for a man it is the basest vice, especially when he is ignorant of himself.

There was a Fable among the Heathens which wise men understood to contain in it great Philosophy. In the midst of this sad discourse, it will please you perhaps, if I relate it; and it will please you a great deal more for to learn and live by it. After *Jupiter* had made the world, he thought that men would not be restrained from sin without rewards and punishments; and so he made two great barrels, the one full of good

good things, the other full of bad, to be sent down among men as there was occasion. *Pandora* being very desirous to know what was in these barrels, did one day broach them, and all the good things flew out towards Heaven, and all the bad towards Hell. Hope only and Fear remained in the bottom of these Casks; the former in that of Evil things, and the latter in that of Good. When this was done, *Jupiter* threw down these empty Tubs to the earth, and all mortals ran at the rareness of the sight, to see what they could find in them. Some looked into the one, and some into the other, and though both of them were empty, yet they thought verily that the one was full of good, and the other full of evil. And ever since it came to pass that here below we have nothing but a fancy or conceit of Good mixed with fear and jealousy, and a meer conceit of Evil, with some hope in the compound of it. The Moral of it is this, That the things of this world are but empty Goods, and inconsiderable Evils. They are our own opinions that trouble us with the shadow of evil, and that flatter us on the other side with a fair shew of Good.

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All substantial Good is in Heaven, and all dreadful misery is in Hell. If we go to Heaven we are well enough whatsoever we lose; if we fall into sin and so into Hell, we cannot be well, though we should enjoy all the World; and while we stay here below, there is no good thing we enjoy but is accompanied with fear: and no evil we suffer but is attended with Hope. And there is no hope like that which is laid up in Heaven, of enjoying a bliss sincere and pure, without any alloy at all. Let us turn our minds then towards these heavenly things, which they did but dream of in the dark ages of the world. Let us heartily believe the Gospel which hath brought to light eternal life: And then we shall think our selves happy enough if we lose not those things: and perhaps the death of our friends and such like crosses befall us, that we may not lose them.

The Almighty Goodness draws our thoughts and affections by these means, from transitory comforts: and calls them up thither where we hope our Friends are arrived. See, saith he, here is your Home; here is your resting place; here is the immortal Inheritance that

* *M. Malh.*
to the
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that never fades away. If you love your selves, mind the way hither : and suffer nothing to turn you out of it. Whatsoever cross befalls you, take it up and carry it along with you : Let it only spur you to make the more haste to Eternal joys. Where when we are once seated aloft, amidst those glorious objects which then shall encompass us with what contempt (as an ingenious Person * speaks) shall we look down upon this Morfel of earth, which men have divided into so many Kingdoms ; or upon this drop of water, whereof so many Seas are composed ? How shall we smile to see men so busie about the necessities of a Body, to which we no sooner give one thing, but it asks another : and so disquieted through a weakness of spirit which daily troubles them, as to unwish that to day, which the day before they wished for ? Enter if it be possible, into these generous thoughts before hand. Begin to speak of the World, as you will do when you have forsaken it. Acknowledge it to be a scarce place, where you must daily lose something till you have lost all. And by these and the like Meditations, let your soul assuredly conceive, that having had

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its Original from heaven, it is one of the number of those, which must one day return thither.

In the mean time, when the days of Mourning come, and sorrow will not be denied its place: let me recommend this advice to every man. As soon as it is possible, *Turn thy sorrow for thy friend into sorrow for thy sins.* Remem-

II.

ber that thy tears may be due to some other thing, and the cure of that will cure all thy other griefs. If thou art not a Christian, then it is thy duty to mourn neither for one thing nor other, but only to bewail thy self. Let

Our tears should be kept for that which is the cause of death, and all our tears.

the dead bury the dead (as our Saviour said) do thou presently follow after thy Lord with tears. Take no care of funerals, think of no earthly thing, but only how thou mayst be a Christian. And if thou art so, then thou oughtest to rejoice that thy sins are pardoned, and that thou hast not the greatest cause of grief; and this joy sure will swallow up all thy sorrows. There is scarce any thing so considerable in our bodies that is seen, as our tears; for they are the most notable expressions of what is in our hearts. The hands (as *Ant. Guevara* observes) do work, the feet

feet do walk, the tongue speaks, but it is the heart only that weeps. The eyes are but the sponges of the heart, through which its affections are drained and dried up. An afflicted heart hath neither hands to labour, nor feet to walk, nor can it find a tongue to speak, but tears are all that it hath to tell you what it wants. And therefore we ought to reserve these for some greater thing than our dead friends, which our heart ought much to be affected withal. As our Saviour said to the Women of *Jerusalem* when he was going to the most cruel sufferings, so might our friends say to us when they are a dying, Weep not for us, but weep for your selves, if you be dead while you are alive. Mourn more than you do, if you have not yet mourned for your sins and amended them: But if you have, then rejoice in the favour of God, and bless him for his Son Jesus who is better to thee than ten sons, or thy friends which thou lamentest. As if our sins dead as well as our friends have we buried them in the grave of our Lord? are we risen again to an heavenly life? Let us go then to God, and pray to him, and praise him, and he will give us ease. But if we be troubled

out for sin; then sure we shall not add another sin by immoderate sorrow, and forgetfulness of Gods Goodness. If it be sin we hate, then bitter complaints & discontents must all be hated. Would you indispose your self to pray, to praise God and meditate in his sacred Word; at it? Would you render your self unfit to receive the Sacrament of his most blessed body and blood? If not, then mourn out so much as will not hinder any of these, and you have leave to mourn as *far* much as you please. Stop but here, and there is no man will lay any restraints upon you. But then how short *our* mourning must be, you will soon discern, and the Sun must not go down *th* upon your grief, no more than it must *re* upon your wrath. But if you take no great care whether you disturb your *vo*ucals or no? then you have most reason *es* to mourn for that carelessness and neglect. Go then and bewail your unkindness to God, your unthankfulness for his mercies, and unbelief of his Gospel; for you can never take your hearts in a better time, than when they are so sad, and inclined to be sorrowful. Tell them that now they are very well disposed for a necessary business; and bid them

them look if there be not something
 to bewail that is more considerable
 Ask thy self, hast thou not deserved
 this and ten times more? Wilt thou
 another sin, when thou shouldst cease
 all sins? Hast thou not been careless
 seeking God? Hast thou not foolishly
 wasted the precious time? And art thou
 not troubled at all for that? Yea
 thou now impatient, as if God dealt
 hardly with thee? And wilt thou spend
 more time badly, when thou art taught
 by the death of thy dear friend how
 short it is? It is most incongruous
 to bewail the death of a child or a
 acquaintance, when thou art like to lose
 thy self both body and soul. And when
 thou hast mourned for thy sins, thou
 wilt be taught thereby how little thou
 oughtest to mourn for thy losses. For
 even our tears for sin must not be im-
 moderate, and therefore much less must
 we dare to let them flow in abundance
 for our losses. So you know the great
 Apostle commands the *Corinthians* to
 comfort him that had been guilty of
 great sin, and receive him again into
 the Church now that he repented, let
 perhaps such an one should be swallowed
 up with over-much sorrow, 2 Cor. 2. 7.

with all those who are ready to destroy themselves with grief, would seriously consider this, that we may not overload our hearts with grief, for our sins themselves, which are the causes of all other sorrows.

We cannot please the Devil better than by discontent. He would fain oppress every good man with some passion or other; let us take heed how we joyn with him against our selves. If we have left his service, that is enough to provoke him. If we have had defiance to his pleasures, this doth incense him, and we must expect that he will endeavour to overcome us with griefs.

The Devil is mad against all good men; and therefore let all those who have irritated him against them, beware how they now prove cowards, and execute his vengeance for him with their own hands. Let us take heed (as *Photius* excellently expresseth) lest we be good at stirring up and provoking the envy and rage of our adversary; but naught at resisting and overcoming him by patience and perseverance to the end. *Κινῆσαι μὴ ἀγανατίζεσθαι.*

Νεκρῶσαι δὲ οὐκ ἐστιν.

But

But if we must needs weep for the loss of something here, let it be for the afflictions of the people of God. Let us mourn to see the Church sit like a widow in her black garments. Let it pain us to see the blood of Gods servants washed like water upon the ground. Let our own sins do not trouble us, let us weep to see the wickedness of the world, and let our eyes run down with tears, and think that men do not keep Gods Law. Some such chanel we should cut for our tears, and not let them spend themselves on this fashion about our own personal troubles. This is a method both to stop our tears, and likewise to make them useful to us while they run. It is a way to ease us of our present grief, and to ease all others also. We shall exchange that sorrow that would have troubled us for a great deal of joy and comfort. Whereas our worldly grief would have left the heart sad, this will leave it light and merry.

III.

The life of our Lord Jesus gives us the greatest comfort against death.

Believe thoroughly that the Lord Jesus lives, and so thou mayst both expect resurrection from the dead, and likewise hope for comfort from him when thou art left sad and desolate. The Lord dy it self doth not die any more

the corn doth; which dies, that it may live
and spring up again with large gain and
advantage. Are we loth to throw the
corn into the ground; and do we not
patiently expect till the harvest comes?
Why should we then bury our friends
with so many tears, seeing they are but
laid in the womb of their mother again,
that by the power of God they may
have a better birth? The Heathen could
say much to comfort themselves, but
they knew not this comfort; for indeed
they were rather *contented*, than *com-*
forted. Those that thought themselves
most wise, and judged that they had the
best supports, did only dream that the
soul might take another body, and shift
its place at several times: But we know
that there will be a time, when even our
scattered ashes will fly into one anothers
embraces again; and a new life will
breathe into our dust, and make it stand
upon its feet. And then in the mean
time, if our condition be never so sad,
and we be left all alone; why do we
not solace our selves in the great com-
mission of our High Priest, who hath a
wheeling of all our miseries which we
endure? Can we expect that ever he
should love us more than when we are
like

like unto him in sufferings? We should be so far from being sad at what befalls us, that we should think, if our condition was a little worse, we should be more dear unto him than now we are when nothing extraordinary is happened to us. No man can be alone as long as he lives who hath said, I will not leave you comfortless like fatherless children. I will come to you. Did not he bid his Disciples to be well content, when he himself died? Did not he leave his peace with them, and bid them that their hearts should not be troubled? And what is the death of one of our friends to the departure of the best friend in the world that ever was, from his little flock of friends? Did not Christ know what he said, when he was going to die? Did he advise them not to be troubled, when it was impossible that they should be otherwise? And if they were not to be troubled then, I am sure we have less reason to be troubled now; both because we have a less loss to bewail, and we have a stronger and more excellent comfort against our loss. Our friends are as much below him, as his state in the grave was beneath that to which he is now advanced in the Heavens. The

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hearts were not to be troubled when He that is the Lover of the World was held in the Chains of death, because they knew that he would loose them; Why then should we be disturbed for the death of one that loves us only, when we know that *Christ is risen, and that he is in the Heavens; Angels, Authorities, and Powers being made subject to him?* If an Angel was necessary for our comfort, we should not want his Ministry. He is so full of love and compassion towards us, that if he did not think he had left Cordials enough to support us, he would come himself to cheer us, and raise our friend, as he did *Lazarus*, from the dead. But now we may well live in hope, *and he hath given us strong consolation and good hope through grace.* Let us have patience but a little, and we shall not be capable of mourning any more; All tears shall be wiped off from our eyes, sighing and sorrow shall fly away.

This is the more deeply to be considered, and here our thoughts ought to stay the longer; because this alone without the rest, if it be rightly weighed, is sufficient for our Consolation. I do not desire you should trust me, if I do not

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produce the most authentick witness the Doctor of the Gentiles, the Founder of Churches, called from Heaven his Apostleship, who though he was well read in humane learning, yet omitting all other things, which might and should have been said, He strikes down in moderate grief for the loss of our Friends, with this single Thunderbolt *I would not have you to be ignorant Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus dyed, and rose again, even so they also that sleep in Jesus, will God bring with him, 1 Theff. 4. 13, 14.* Or a great man translates the last words even so those who sleep and are committed unto him by Jesus, will God bring thither, where they shall be with Jesus.

It will not be tedious, I believe, if I present you with a large Paraphrase which that excellent person, upon such an occasion as this I am treating of hath left in a Letter of his, upon these words. *Grotius* I mean, who from hence derives the best comforts, which he sent to *Monsr. de Maurier*, the French Ambassadour then at the Hague.

*Epist. 26.
ad Gallos.*

for the loss of his very Dear Consort. Letters, says he, are wont to express that briefly, which familiar Discourse explains more liberally. Therefore if *S^t Paul*, after he wrote this Epistle, visited again (as is believed) these *Macedonian* Disciples, it is possible he might utter this most wholesome Oracle in words more at length, and prosecute it more largely after this manner.

My Friends, whom nature begot at first, and whom the preaching of the Gospel hath begot again, to the very same lot and portion with our selves. You know that it is our duty throughly to bring out whatsoever remains in you of the first of these. Now your Countenance, your very habit and behaviour plainly tell me that you are afflicted in your minds, both long and grievously, if any of your dear Relations be snatched from you. Your Ancestors you saw used to be thus miserably troubled, and you see those among whom you live still indulge the like grief. Great is the power of vice, when the authority of Parents commend it. Great is the contagion of Diseases, which have rooted themselves not in single persons, but in whole Nations. But you ought to re-

member to what Discipline you have given your names; when the washing of your bodies, figured the purity of your minds. You promised then, that you would renounce the World. Peace with God, I told you, was not to be obtained on lower terms. We have opinions, we have Rites also, which sever us from the World, and make another portion of Mankind. We do not so much as give the same Names to things, that others do. Those, who they say are Dead, we say are gone to sleep. So He taught us to speak, who was the most excellent Master, not only of living but of speaking too.

What is the meaning of this New language? The Greek Poets and Philosophers called Sleep, the Image of Death. But the resemblance doth not hold among them, which with us is most exact. We understand life, by motion and action. Which the Body wants when it lyes as if it were buried in sleep. But when the Night is gone, and the Day shines, that vigour, which was not lost but intermitted, returns again. And the mind in the mean Season, performing those Offices which it can do without the Body, connects and joins together the ends of both those times, by the perpetuity of its action. Just so, when

when the end of this mortal life comes, the Body lies stupid and idle, whether it still retain the form it had before, or be dissolved into its Elements. But wait till the great Day break, and then that will appear to have only rested for a time, which seemed to have perished. And all that while, that part which is not seen, kept possession of life for the whole Man.

Compare with this Faith, that which the rest of the wandering World imagines. While they differ in the most and greatest things, they all, in a manner, agree in this; that they despair of seeing the Body return to life, and therefore give away immortality from Man. For Man is an animated Body; not a Mind without a Body, no more than a Body without a Mind. Many of them think that the Mind it self, when it leaves the Body, is either reduced to Nothing, or at least doth not retain the state of its proper substance. And so, with them, the whole man is destroyed, without hope of Restitution: As appears from those very consolations which they are wont to give to those that mourn. For they say, it is true, the dead are sensible of no pleasure; but then they feel no pain.

And though this be bad enough, yet the opinions of those who make the Mind to survive the Body, are still worse. For the infernal Regions (that is, the common place, as they will have it, of minds that leave the Body) they paint as if they were some desolate Wilderness, as dark as Pitch, and in short, with so dismal a face, that there is no body, but would willingly escape them with another death. And which is worst of all, those to whom they remit all other punishments, they describe as perpetually possessed with an endless but vain desire of returning hither to live again. And if there be any of them (which are but few) that have any better guesses, they are doubtful and wavering, more like to men that wish than those that affirm.

But as for you, Brethren, you have learnt this among the very first Elements, (in the ABC as we speak) of your Religion, that Souls departed remain in life, and that the Body shall return to it. The top of our Wishes, is the Principal thing in the form of our Initiation. When you were ask'd whether you believed the Resurrection of the Body and eternal life; you all answered, in the presence of God and his People, that you believed it. I

argue

argue with you from this form; to which it is not sufficient to give a slight assent. This persuasion ought to root it self in your minds; that it may bring forth ripe, fair, and durable fruit. To which an attentive consideration of the Arguments which moved you to subscribe this belief will contribute very much. We did not entice you with the ornaments of speech, nor did we cast a mist before ruder minds by a heap or long train of consequences. But we brought the business to that which is common to men and women, learned and ignorant, young and old, and is thought by all to be most certain, I mean the judgment of Sense. One of the greatest inquirers into Nature among the Greeks, assigns this cause why many things are unknown and cannot be found out; because we cannot see them with our eyes, nor feel them with our hands, which is the most sure way for faith to enter into our Mind. But God hath no longer left men this excuse for unbelief; having set before your eyes and thrust into our hands, an undoubted example and pledge of the thing for which we hope.

Jesus Christ, the Author of our faith, was nailed to a Cross, in the sight of the

City of Jerusalem, and there remained till he was dead. The Senate beheld the Spectacle, and so did the Band of Roman Souldiers, together with a vast multitude of Strangers. Who knew likewise that he was buried and lay in his Grave two Nights and the Day between; as was evident from the testimony of their Seal, and of the Watch which they set to Guard his Tomb. In this we and our Enemies are agreed: there is no difference, thus far, between us. And yet this very Jesus thus dead and buried, was seen alive again after that time, by certain Women of our company; and by his Familiars also, both severally and all the eleven together; who did not see him only once neither; and there were those who felt his hands and his sides. And that there might not want any thing to the full assurance of Faith, he both shewed himself and spake also to five hundred Witnesses together; the greatest part of which are alive and still testifie this. And, as for my self, I saw him shining in a Divine Majesty; nor was I converted by any body, but himself; who made me change my side, and come over and swear allegiance to him, against whom I had expressed the most poisonous hatred.

Is there any one that doubts after all this? There is no equal Judge sure that dares reject so many Witnesses, of unblamable life, who get nothing by telling a lye. We are so far from making any gain of this testimony, that it costs us the loss of all those things, for which men are tempted to lye. For this cause we incur the hatreds even of our nearest kindred, we are despoiled of our Goods, banished our Countrey, and are in hazard of our life every day. No man will be at this charge to deceive another.

But if our testimony be received, it is apparent, from the most evident example, that God can restore a dead Body to life again. And that this shall really be the happiness of all those that follow the Institutes of Christ, is apparent from the same Argument; if we do but believe, what many thousands heard, that Christ hath promised it. For the resurrection of our Body, Christ hath given his testimony; and to Christ, his own resurrection testifies. For the equity of God would not suffer such an honour to be done to any, but him that told the truth; especially, when he himself, before the event, had given this as a sign and a proof that he spake nothing but the truth.

Believe us therefore that Christ is made alive again; and believe Christ also, that they who expire in his Religion shall again be made alive likewise, unto an immortal blessedness and a blessed immortality. He himself will present us to his Father, who once obtained of him this privilege, that he shall ask nothing in vain. He shall introduce us, Partakers of his honour, into those places of undisturbed peace; where no Diseases can approach the Body, nor vices find a passage to the Soul; where there will be a life without fear of death, and joy without mixture of grief. Those pious Christian Souls who are gone away from us, have already a taste of this Feast; in the sweetest tranquillity expecting the accomplishment of their felicity, in conjunction with their Bodies. He that heartily believes these things will be so far from grieving over-much, that he will not be able to refrain from rejoycing with those whom he hath sent before, to the place where all wish to be. For to him who rightly weighs things, they are not dead, but now at last have ceased to dye.

This place of St. Paul hath drawn me further than I intended, while I endeavoured to examine every word of it, and

the force of those words. For I am certain there can be no better remedy found for grief, than this, which that great Physician of souls, among the immense treasures of wholesome Wisdom, brought down from Heaven to us. And yet how many things have I omitted, which might be drawn from the same Fountain? But these may suffice if we drink them very greedily; so that they run into the very bowels and every corner of our Souls. That will be a great deal better employment to imbibe these heavenly truths into our hearts, than to let them steep in tears, and still be finding out new causes why we should lament. Why cannot we as well be mustering up the causes of our comfort, and place this in the head of them (which our Lord hath expressed in few words, John 14. 19.) because I live, ye shall live also? In this we shall rest satisfied, if we do not abandon our selves to such an immoderate passion, as will not let us understand the Divinest reason.

S E C T. IX.

The Conclusion. Which contains an advice to those that are in love with sorrow. And an advice for the reaping profit by this Book. And a brief recapitulation of the chief matters in it.

Let no man therefore be in love with tears.

Remember then I beseech you, whatsoever you are, that cast your eyes on these lines, what I said at the beginning, Take heed you do not indulge your selves in your tears. *Est enim & dolendi quædam ambitio*, for there is a certain ambition even in mourning, and men think that they shall be the better thought of for their grief. But assure your selves, that if we study to exceed one another in grief, it is but just with God that we should never want misery enough, seeing we are so ambitious of it. If we will mourn immoderately, when he would have us to be patient, we shall not keep ourselves patient, when perhaps there is little or no cause to mourn. When the Air is disposed to rain, it is a long time before we can recover fair Weather; and every little

cloud will fall a Weeping, which at another time would have been dry and barren. And just so it is with those that strive to gather as many clouds as they can to overcast them, and make them sad. It is so long before they can disperse them all, that every little thing renews their grief; as if a cheerful day should never shine upon them more.

It was a very handsome device that one of the Ancient Philosophers used to comfort *Arfinoe*, when he observed her to weep immoderately for her Sons death. Let me entreat you, said he, to lend me your patience till I tell you this Story: On a time *Jupiter* conferred honour upon all the lesser Gods or Divine Powers, and there was none of them wanting but only Sorrow. When all the rest were gone away rejoycing, she came and begged some honour also with many tears and entreaties. *Jupiter* having conferred all honours that were worth any thing upon the other Heavenly Powers, He granted to her all that which men bestow upon their dead friends (*viz.* grief and tears) as best befitting her quality. Now all these little Deities (said this wise man) do love those most that love and honour them,
and

and so doth sorrow also. They bestow most of their gifts on their Votaries, and those that pay them constant services ; and they care not for those that observe none of their Ceremonies. If you therefore bestow no honour upon Sorrow, then She will not love you nor come to you : But if you studiously seek how to please her, and honour her by tears and lamentations, and all such sad things that are the Offices wherein she delights ; she will be in love with you, and you shall never want her company, nor be without occasions of doing continual honour to her. She will be continually supplying thee with tears to pour upon her Altar, and filling thee with sighs, which are the incense which she loves thou shouldst evaporate toward Heaven. By this Art the wise man staid her tears ; for she knew that he meant, that if we give way to grief, we shall never want it : and much more if we seek for Arguments to aggravate it, it will stick so fast unto us, that it will never forsake us. Though love and respect to our friends, and the natural affection which distinguisheth us from Beasts, do allow and require moderate sorrow and sadness of our spirit ; yet an
intem-

intemperate grief and afflicting of our souls is *unreasonable*; for it doth *them* no good: and it is *unnatural*; for it doth both our Body and Mind abundance of harm: and let me add likewise, that it is *unchristian*, and argues that we have little hope in God either for our selves or others. God, hath done us the honour to make us Priests unto himself; and you know it was the Law for the Priests, that none of them should mourn for a dead friend, unless he was of their nearest kindred; And therefore let us take heed how we make our selves unclean for the dead, by Weeping so, that we should unfit our selves for any Christian Service, which God hath appointed us for our constant employment. Can you mourn and praise God too? Can you pour out your souls to God, while you pour out these tears of grief? Can you pray in faith for other things, and not be able to believe that you can live without a friend? Can you read seriously, when your eyes are sore with the sharpness of your sorrow? Can you meditate of heavenly things, while your thoughts are filled with the images of such doleful objects? If not, know that you defile
your

your Priesthood, and that you must instantly cleanse your selves, that you may be fit continually to offer up spiritual Sacrifices unto God.

He must
write these
things in
his heart,
who
would find
the comfort
of
them.

And for a conclusion of this discourse, remember what I said in the former Treatise, That you must lay these foundations, and grounds of comfort within your selves, or else you will always be troubled. It is something within us that must satisfie our minds, and not the enjoyment of any outward good; and therefore we must work these principles into our hearts, for even *They* if they be without us, will not profit. We either think it is the thing we want which will cure us, when as it is without us; or else that we have reasons enough to comfort us, when as alas! we want them also, because we let them lie without us, and have them not in our minds. We have more ways than one to abuse and deceive our selves. At first we think that if we had what our hearts desire at this present, we should never be disquieted: And when by reason and experience we find it otherwise, then we make a great many good principles upon which to rest our souls, but they are at a great distance also from our hearts;

in- hearts; and when we should use them,
you they are none of our own no more than
piri- any thing in this World.

Let these two things then settle
rfe- themselves in our minds, which will
mer- lead us into the right way of fortifying
oun- our souls both against this and all other
ith- trouble. First, Never *think that the*
ayn- *things which thou wantest will cure thee;*
n us for they will rather make the wound
the- wider, and enlarge thy wants. The
and- more we have, the more we desire still
ple- to have; and the way to think we have
hey- enough, is not to desire to have too
e- much. It is very well observed by *Plu.* Πτελ' ἀφ' ἑ-
arch, τῆς. that it seems to us as if our
out- Cloaths did give us heat, whenas they
ugh- are cold of themselves, and in a great
ant- heat we shift our Cloaths to make us
ith- cool. Just so do men think, that the
nde- things without them will afford them
use- content; and that if they had a sump-
we- tuous house, and had riches at command,
arts- and were encompassed with Servants,
ver- and had their friends to bear them com-
son- pany, they should live most sweetly and
ife- deliciously; whenas experience teaches
in- us, that we are still desirous of some
but- change in one thing or other about us.
our- It is the heat of our own Bodies that
ts; keeps

keeps us warm, which our cloaths do only contain and keep in, that it may not fly abroad, and disperse in the Air, and so is it the liveliness and strength of our own spirit that must make us live merrily, and which gives all the pleasure and grace to these outward things which minister to our comfort. They can only help to maintain and encrease our delights; but our delight must arise from a more certain cause within ourselves. Add one heap of riches to another, build great houses, invite to thy self friends and lovers, unless thou dost free thy self from thy own desires, unless thou dost put an end to thy fears and cares, and such like things, thou dost but like him that administers Wine to a man in a Feaver, or Honey to a Choleric person, or meat to him that is troubled with the Colick; which do not strengthen but destroy them. The less we have, the better it is, unless we desire but a little. And therefore it is of absolute necessity, that we form to our selves such strong Principles as will moderate our desires, and make them reasonable.

But then let me tell you in the second place, *That a good Book, and a good Treatise of the Principles of Contentment*

may be without us as well as any thing else.
 We think that we have good reasons of
 being quiet which will comfort us upon
 all occasions. But where are they? In
 our Book? This is no more ours, than
 our money that bought it, unless the
 Book be in our heart. We must labour
 to write these truths on our souls, and
 turn them into the reason of our minds.
 Things of faith we must make as if they
 were things of reason: and things of rea-
 son we must make as sensible as if they
 were continually upon our eyes and ears.
 Let us colour and die our souls with these
 notions, or else they will do us but lit-
 tle good. If this Book lye by us, and
 not in us, it will be little better than
 waste Paper. Ἄλλὰ γὰρ ἔστιν ὡς εἰς ταμίον,
 &c. saith *Epictetus*. For it is one thing
 to have Bread and Wine in a Cup-board;
 and another thing to have them in our
 body. When they are eaten and drunk,
 they turn into flesh and blood, and
 make us lusty and strong: but when
 they lye by us, we think indeed we have
 them, but they afford us no nourish-
 ment or refreshment at all. Even so it
 is in these things, If we inwardly di-
 gest them, and turn them (as it were)
 into the substance of our souls, they will
 make

*Arrian. 1.
 2. cap. 9.*

make us of a lively complexion; but else we may be pale with fear, and pine away with grief; and it is not their fault but our own. And as he that doth not eat when he should, may have no strength when he is weak, but presently vomit up his food again: So he that minds not these things till he be sick of his troubles, and in great need of comfort, will find his soul (it is most likely) very impatient of the remedy; and it will be a trouble to him but to reach that which will quiet him.

Thus I observe it was with a very great man, a person endowed with an extraordinary measure of wisdom, who rejected himself in a time of sorrow, all those counsels that he had skillfully administred to others. *Julius Scaliger* I mean, who writing to a Friend of his to comfort her in her Mourning*, beseeches her to remember, how far it is from common Prudence, *Not to lay down that grief for our own sake, which we have taken up for the sake of another: and that it is not the part of a sound judgment to accuse the Fates as if they had done us wrong, and to take a severe punishment for upon our selves.* Consider also, when

Epist. 67.
ad Marg.
Vitelliam.

is that person we weep for? If in
 Heaven, what need is there of our
 bewailings? If in misery, why do we
 add loss to loss, evil to evil, and
 because he is miserable against our will,
 make our selves freely and willingly
 miserable? But this above all things I
 would have you keep in mind, that
 you have nothing, which you have not
 received, and therefore you owe thanks,
 even now, for what you had, to him
 from whom you received it: and ought
 not to reproach him for calling home
 his own. For all the benefits bestow'd
 on Mortals are like all things here,
 frail, withering, and cannot last for
 ever: nay unsteady, inconstant and ne-
 ver equal. If therefore we enjoy any
 of them, we must place it among our
 felicities that we were Owners of it:
 And when by the severe Laws of the
 Universe it is snatch'd from us, we
 must refresh our selves with the remem-
 brance of it, as if it were present,
 and not vex and torment our selves,
 because of its absence. Many things
 like to these, and perhaps better, he
 could suggest if he thought it
 needful. And yet this very Counsellor,
 observe, when his turn came to weep,
 was

* Oratio
in luctu
Audisti fi-
lii.

was strangely overcome with sorrow for the death of a little Son of his; he was a Child of great hopes. He cryed lamentably, and bewails himself without measure, saying, *In illo vivente* * *in illo interii* *, I lived in him, and in him I died. "I know he is happy, and therefore I do not bewail him: but my self, but my self in him: by whose fall I am slain also. I say I bewail my self, whodye a new kind of way, and am killed by anothers death. And then reckoning up the Arguments where his friends studied to comfort him (not very same wherewith he thought he could comfort others) he despises them all, as not worth a straw; telling them that they expressed indeed a great deal of humanity to him, but not much wisdom. For his loss was so incomparable, that there was no hope he should ever cease to lament it. In that I believe he found himself happily mistaken: For time which ends all things will end our grief, though we strive ever so obstinately to hinder it. His proceeding is slow (as one speaks) but the effect is infallible. But we may learn by such examples as this the necessity of concocting our own thoughts; and setting

settling our selves upon our own Rules and Prescriptions. Otherwise we shall be in danger (as he pathetically expresses his misery) to celebrate the Obsequies of our Friends in a sadder manner than the Heathen did. For they sacrificed to their Ghosts only with the blood of Beasts; but we shall offer up to their memory, all our counsels, and be at the charge of losing our very Reason.

Meditate therefore seriously of what hath been said. Think that you are not losers by your friends gains, and that there is no reason to be sorrowful when they are filled with joy. We love our selves indeed better than we do them; and are troubled at our own loss, not at theirs; but then if the loss be our own, we can tell better how to repair it. This is our comfort; that it is in our own hands to ease our selves, if we be the cause of our own trouble. Consider often that it is as natural to die as it is to be born. That God gives us every thing upon this condition, that we should be content to give it up again when he pleases to call for it. That God is a loving Father, and doth every thing for the best. That he would have us
love

A recapitulation of the chief things that have been said.

love him more, when he leaves us no thing else to love. That nothing can be dismally sad, which by his grace and our care may be turned into joy. That we ought to turn our sorrow into care, lest there be something worse to sorrow for; even the sin of our immorterate sorrow. That we ought to live so that we may comfort our selves with hope we shall see our friends again, and dye in the Lord. That seeing we must dye too, and others must weep for us, by our life we must leave them something to comfort them, in hope that we are better than if we were with them. We must often consider how much our grief depends on mere fancy, and not on things. We were perhaps at great distance from our friends while they lived, and did but seldom see them. The case is not much altered now that they are dead. If we have sustained loss, we do but double it by losing our own quiet and comfort also. And yet there is more cause of thankfulness than of repining; both that we had them so long, and also that God has taken away only them. Our grief at last must cease; and that which will end it then, may end it now. Or if it must

end it self by its own weariness, it is a shame that Religious reason cannot do more than mere length of time can do. It is but as we our selves would have it, who would have been loth to have died first. Or else it is as they would have it, who would have been loth to have out-lived us, and been so sad as we make it necessary to be. They are not quite gone away, but only gone before. And by sorrow we may tread too fast upon their heels. Let us henceforth place our chiefest comfort in God; for if one be taken away, then so may another. There will be every day new matter of trouble; and unless we be better provided against it, we shall be every day miserable. This world is the place of sorrow; and therefore seeing there are things enough to trouble us, let it not be our work to create trouble to our selves. Trouble is a thing that will come without our call; but true joy will not spring up without our selves. If any sorrow should oppress us, it must be for our sins. And when we mourn for them, let us be sorrowful we were no more thankful for such enjoyments as we have now lost. Let these tears also teach us to take off our affections from worldly things; all

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the

the pleasure of whose possession is scarce big enough to compensate the trouble of parting with them. And above all remember that *Jesus* died and entred into the Grave, as well as we; and that by his Resurrection he hath opened the Gate to immortal life; and is in glory at Gods right hand; and expects you coming thither where he is, out of the calamitous place; and that, in the meantime, you should not disparage your hope in him, by impatience under the loss of any other thing. And then your wisdom to distinguish the value of the World from the next, and your religious fear to offend your merciful Father and lose his blessing, by repining at what he doth: will undoubtedly preserve you, from all inordinate and undutiful sorrow, be the cause of it never so great.

Especially if you consider (as the great person I mentioned before discoursed) that *God* takes care of all things; though not of all alike, because they are not all alike. The degrees of Providence, according to the degrees of things. He governs the affairs of Beasts more loosely, those of Men more strictly. And among Mankind he vouchsafes to take a special care of Kings and

Princes.

Grotius
Epist.
XXVI.
ad Gallos.

"Princes; as terrestrial Stars, from
 "whom the Tempest of War, or the se-
 "renity of peace flows down upon the
 "people. But that supreme goodness
 "holds nothing so dear, as those that
 "are in earnest good Christians. He
 "will have Kingdoms themselves serve
 "their uses. He ordains nothing in
 "which he hath not a particular respect
 "to them. So that those things are for
 "them which seem against them. That
 "is an immoveable Decree, *that all*
 "*things shall turn to the good of those*
 "*who truly love God.* Nor let it seem
 "strange if he do not treat them deli-
 "cately, but keep them under Disci-
 "pline. Even this is part of his Fa-
 "therly care. For he either purges
 "them by sharp Medicines, which prick
 "the Bowels, if in the Crowd they
 "have catcht some infection; or, he
 "antidotes them by some wholesome
 "but bitter preservative, before a dis-
 "ease seize on them; or the Souldier
 "of God must be proved, that he,
 "that others may see how he hath pro-
 "fited. Vertue is tryed by difficulties;
 "God always exacts such pains from
 "the pious: And the greater from Chri-
 "stians, who from the very Banner of

" the Cross ought to understand their
 " obligations. Their Captains strug-
 " ling through all manner of troubles,
 " dedicated this way to Heaven. Why
 " should not we courageously engage in
 " the same warfare; being so sure of a
 " noble reward if we overcome, and so
 " sure to overcome if we do but fight?
 " For he that is our Rewarder, is our
 " Helper. He holds forth a Crown
 " to us, and he furnishes us with Wea-
 " pons. He exposes none to the con-
 " flict, but whom he knows able to en-
 " dure it, or whom he will make able.
 " He can no more deny the help of his
 " heavenly inspirations, to those that
 " heartily ask them, than a kind and
 " rich Father can deny Bread to his
 " hungry Child. How many Philoso-
 " phers, how many of the lower sort in
 " former times subdued grief with less
 " help? And shall we who neither
 " want the use of reason, nor the ex-
 " ample of former times, and besides
 " are sure of that peculiar mighty suc-
 " cour from above, turn our backs to
 " any though great calamity?

We shall never sure be guilty of such
 base cowardice; especially if in this
 (when grief for the loss of our Friends
 assaults

assaults us) we can add to all other comforts, this good hope; that the
"Soul of him or her who upon so many
"accounts was most dear to us, hath be-
"gun to reap the sweetest fruits of its
"Vertue, and to taste the promised re-
"ward of sincere piety. The last pe-
"riod of so many Ages, which shall re-
"store the whole of us to our selves,
"that immense heap of good things
"(far beyond all we can think, all we
"can wish, doth not now appear to
"such a soul as it doth to us, a great
"way off, but near at hand, and just
"before its eyes. That which it hath
"now is so great, that it wants no-
"thing; and yet that is much greater
"which it sees it shall have. And do
"not say, but it might have come la-
"ter thither. *That person receives more,*
who in time receives more: it is a great
happineß to be happy quickly.

F I N I S.

A BRIEF
EXHORTATION
T O

Those who are shut up from
our Society, and deprived
at present of Publick In-
struction.

Which may be useful to others also
who have any feeling of
Gods Judgments.

By *SYMON PATRICK*,
Rector of Saint Paul
Covent-Garden.

L O N D O N,

Printed by *J. M.* for *Francis Tyton*, at
the *three Daggers* in *Fleet-street*,
near the Inner Temple Gate,
MDCLXXXII.

A BRIEF
EXHORTATION

To
Those who are shut up from
our Society, and deprived
of the light of Truth in
this world.

Which may be useful to others who
who have any feeling of
God's judgments

BY SYMON DICKINSON
Rector of Saint Paul
Church, New York

LONDON:
Printed by J. M. for I. W. & J. W. at
the Crown Office, in Strand,
near the Temple Church.
1741.

A N

ADVERTISEMENT.

IT is thought fit to annex to this Treatise two little Papers, printed in the time of the late Plague: the latter of them being a Consolatory Discourse that hath great affinity with the Argument of this Book; and the former, because of its relation to the other, being not handsomely separable from it. Toward the Conclusion also of the latter there is something added for the fuller explication of the 91. Psalm: which could be but briefly touched, when it was crowded among so many other things into one Sheet of Paper.

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Beloved,



I T is so natural to every one when he is in distress, to think of those sins which he presently concludes have brought him into it, that I am willing to presume there is none of you, but hath reflected on himself before this time, and askt his soul, *What have I done?* Affliction is the season for consideration. It is the Mother of many wise thoughts, and much knowledge, especially of mens selves; to whom they are too great Strangers till that day comes. In a time then of such great Calamity as this, when the Hand of God presses you so sore; to suppose you to be without all serious reflections on your ways, would be to imagine you as hard as the Stones. We cannot believe you are so insensible. Now that Death presents

presents it self so near, and looks you in the very face, it is not possible but that you begin to consider how you have lived, and what preparation you have made for another state : Now sure you ask your selves these Questions with some passion, *What have we done ?* and *What shall we do to be saved ?* Nay my Charity carries me so far as to think, that in such straits as these to which you are reduced, you have done a great deal more ; and proceeded to make many resolutions of amendment. You have vowed to God (I perswade my self) that if he will spare your lives, you will forsake those sins which have made you so miserable ; and live hereafter in a stricter observance of his holy commands. You are willing to receive your lives from his hands on these conditions. You ask them on no other terms, but that they may be better employed for him. And desire him (I presume) to deal with you, as you seriously mean to become new men.

These things therefore passing for granted ; I will not fill up this little Paper with needless Exhortations to repentance, for which the Rod of God calls

calls so loudly ; but rather direct you
to make it such a repentance as shall ne-
ver be repented of. And awaken your
selves I beseech you to consider what I
say. Sit down and pause a while as you
go along , to urge every thing upon
your heart, and what is said here in
brief, make long Discourses of to your
selves ; labouring at this present to sup-
ply the Preachers place.

I. And *first*, Since you are now look-
ing into your selves , I beseech you
search to the very bottom of your hearts.
Though it be a great way thither, yet
God hath now given you time and lei-
sure enough to descend into it. As near
as you can therefore unravel all your life,
that you may see what the whole course
of it hath been. Reflect, I mean, not on-
ly on some sins that are nearer at hand,
but look on those that are further off,
and lye more out of your view. Lay
your selves naked and examine your
selves all over, both without and with-
in, that you may find out every thing
which is offensive to God. Else I must
tell you, this affliction will only make
Hypocrites, instead of producing good
Christians. The fruit of it will be only a
partial

a partial reformation, which in effect is none at all. Shall I assist you a little in this great affair?

Know then that the sins which you are in search of, are commonly (for more easie understanding sake) comprehended under these three Heads. 1. Such as are directly against God. 2. Such as are an injury also to your Neighbour. And 3. Such as are against yourselves. Some of which likewise consist in doing what you ought not to have done: and others in not doing those things which you ought to have done.

And therefore in your enquiry after the offences against the Majesty of God, you must consider such things as these. Have you not been wont to blaspheme the Name of God and his Son? Is it not your custom to swear and curse; to deride Religion? and to make a scoff of Holy things? Or at least have you not been very negligent in your thoughts of God? Have you used your self to call to mind who made you? Have you spent any time in pondering his great love in sending his Son to you? Have you not resisted many motions of the Holy Ghost? Have you not omitted to worship God as you ought, by daily prayer,

prayer, and giving him thanks? Have you constantly attended his publick service? Have you not staid at home, when you ought to have been in the House of God? Behold then (before you go any further) your sin in your punishment. You may not go thither if you would, whither when you might have gone you would not. O consider. how many happy opportunities have you let pass unregarded? How many blessings have you received and never minded from whence they came? How long have you lived, and yet been as without God in the World? Carrying no fear of a supreme Power in your mind, no love to the Father of your Being; no grateful sence of the benefits which he doth you every moment. For these things you ought to be ashamed and confounded. It ought to make you blush to lift up your eyes to Heaven, when you reflect on these neglects. For there is nothing so unnatural as this, to forget him that made you, that sustains you, that provides you with a world of good things continually, both for soul and body.

And now when you turn your thoughts

thoughts from hence (as soon as sorrow and grief will let you) to look upon the offences which may be committed against your Neighbour; you will find them to be so many, that it will cost you some time to do no more than know them. For as many persons as you are acquainted withal, or stand in relation unto, so many sins may arise by your injuries or neglects of them. Some of these persons (for example sake) are your *Equals*. Consider therefore; have you been always just in word and deed to them? Have you defrauded no man? Have you never slandered nor backbited your Neighbours? Have you not been a Meddler among them and disturbed their peace? Was it not your wont to pass the time in jeering of them, or passing rash censures and judgments upon them? Is there no malice nor hatred in your hearts to any of them? Have you pardoned them when they wronged you? Do you not bear an old grudge to some or other? Are you not forgetful of benefits, and revengeful of injuries? Have you succoured, as you were able, those that were in need? Have you not been without compassion to the poor,

and

and unmindful of those that were sick?
 All these things must be examined:
 and many more will present themselves
 to your thoughts, if you do seriously
 employ them to find out those faults
 that are to be amended.

And again you will see (if you look
 about you) that there are other persons
 who stand *Above* you, requiring other
 regards than your *Equals* do. And here
 is much to be considered, whether you
 have dutifully carryed your selves to
 your natural Parents. Whether you
 have honoured the King, with your
 spiritual Governors and Pastors, as you
 ought. And whether your Masters and
 all your Betters have had their due re-
 spect. Have you not been irreverent in
 your behaviour or speeches to some of
 these? Have you not disobeyed their
 just Commands, and contemned their
 Orders? Have you not causelessly quar-
 relled with their injunctions, and found
 fault with their government? Nay hath
 it not been your manner to revile them
 and speak evil of them? Are you not
 ready to believe all the evil that is spo-
 ken by others; and to sit in judgment
 upon your Governours? Do you not
 slight and undervalue their Authority?

Have

have you not mean thoughts of them, never considering that they are set by God over you? I doubt these are sinners that have spread themselves far more than the Plague. And therefore narrowly examine your selves about them, that none of them may escape your notice.

And then cast your eyes on other persons that are *below* you, who may charge you it is possible with many sins more. Consider, what care have you taken of your Children, your Servants, and all others who are committed to your charge, that they may want nothing that is needful either for their souls or bodies? Have you made a conscience to instruct them in their Duty, or to send them to be instructed? I cannot instance in all Particulars, unless I should write a Book; and therefore I desire those who are Parents only to enquire about this one thing which is of great moment. Have you put your Children in mind often of the vow they made in Baptism? Do you remember them of their promise to forsake the Devil and all his works, and to keep Gods holy Will and Commandments? Do you tell them that God hath taken them to be

Children, and that they may not
 therefore do as they list, but as he
 would have them? Do you teach them
 the Catechism which is appointed for
 their instruction; and take care they
 come to him that hath the cure of souls
 among you when it is required, there
 reverently to receive his admonitions?
 I fear these things are too much neg-
 lected, if not despised, or else we should
 see Christian people in better condition.
 Many of you therefore intend now to
 make one good Christian, let him call
 himself to an account in this particular.

You see (my Brethren) already,
 that it is a very serious business to
 amend, seeing there are so many things
 to be set in order. And yet you have
 not heard all that you have to do if you
 design a reformation. For you are to
 consider how you have respected your
 selves, to whom there is a great reve-
 rence due, and whom many things do
 very much misbecome. As for exam-
 ple, is it fit for a rational Creature to
 mind nothing else but getting of wealth
 which he must so shortly leave? Hath
 he nothing else to care for but what he
 shall eat, and what he shall drink, and
 where-

wherewithal he shall be cloathed? Is it seemly for him to wallow in drink, to burn with lust and filthy desires? How doth he look when he is full of wrath and transported by his choler? Is he not quite transformed? Doth he not seem to be beside himself? Examine your selves then in these things; in matters of temperance, of chastity, of meekness, of patience, of heavenly mindedness, and such like. And think you are not your selves, till you be reclaimed from the sottish Vice of drinking and tipling; from beastly uncleanness; from fury and rage, which are needless brutish; nay from earthly mindedness and the love of money, which is very gross stupidity.

But I see it will not consist with the brevity I design to say any more on this Head, but the rest must be left to your own conscience. Only let me briefly note *Two* benefits which you will receive by an impartial sober weighing of what hath been said. *First*, You will see that it is a work of time and pains to amend so many things as you may find amiss; and therefore will require not only your present, but your future endeavours.

leavours. Especially if you consider,
 that in all the Cases I have mentioned,
 there are these things likewise to be ex-
 amined and pondered. The frequency
 of those sins; the delight you took in
 them; the expence of time and money
 they put you to; the degree of bold-
 ness and shamelesness; the scandal they
 brought along with them; the disho-
 nour they did to Religion, to holy days,
 and holy things; the many reproofs and
 checks they were against; with all the
 vows and resolutions which you broke
 that you might commit them. If these
 things, I say, be weighed, you will not
 easily believe your selves, if you should
 think that the business is already done,
 which I suppose was but begun together
 with this affliction that is upon you.
 And now I mention your affliction; it
 gives a fit occasion for the *Second Note*
 which I would have you make; viz.
 That your punishment is a great deal
 less than you deserve. That you have
 not received so many stripes, as you
 have committed offences. Here being
 such a vast number of sins which you
 may find your selves guilty of, it will
 make you cry out (if you be touched
 with any pious sense) *It is of the Lords*
mercies

mercies that we are not consumed. Why should a living man complain, a man for the punishment of his sin? There is no reason that we should repine under his afflictive hand, but rather bless his goodness that we are not in a far more lamentable condition.

II. And that you may not be more miserable, nor after severer strokes here fall into everlasting condemnation. I beseech you as you love your souls stir them up by the grace of God, to a thorough and speedy reformation in every particular wherein you must charge your selves to have done amiss. You see your work; do not go about it with a dull and an heavy heart; but with earnestness, with zeal and fervour of spirit, as those who are infinitely concerned in it. The danger you are in sure will awaken you. The judgment of God which hang over your heads will chase away all sloth and laziness. And especially the sad sense of your former neglects will make you give all diligence that this business may not miscarry in your hands. Which that it may not,

III. I beseech you in the next place that your purposes of reformation (which I hope you are now forming) may proceed upon a right ground, and flow from a sound and lasting Principle of obedience: *viz.* not meerly from the fear and dread of Gods present judgments, but from a true fear of himself, and a reverend regard to his sovereign authority. Not merely that you may now escape out of his hands and save your lives; but that you may be really to his friends and live to him. If your resolutions take their beginning from the heavy stroke which is upon you, yet they must take their growth and confirmation from the consideration of the cause of it, which is nothing else but your sins against God. These you must hate more than the Plague it self. You must purpose to amend out of an abhorrence you have to all disobedience against his Majesty, out of a love you bear to his blessed nature and holy will; out of a sense he is our Lord and Governor; that all his Laws are just and good; that he is your chief good and last end, in agreement with whom only you can be happy. For if it be nothing else but the present calamities which awake you;

when

when they are gone you will fall asleep and be secure in your sins again. But the fear and the love of God will always inspire you to do well, and they will never let you return to folly any more. Those will also make you entire in your obedience. They are an universal cause of all Vertue. They will not suffer you to be partial in your duty, but thoroughly instruct you to every good work. And here I beseech you again to have a respect to all Gods Commandments, for it can never be too often remembred. Place not your amendment only in increasing your devotion, but in bettering your manners. *This is the damning hypocrisie of this Age, that it slightes all good Morality, and spends its zeal only in matters of Worship and Devotion.*

IV. And now I have but one request more to make to you, which you will easily grant, if the foregoing be entertained. It is this: If God be pleased to restore you to your liberty again (which we continually pray for) be sure to make good the Vows which now are upon you. Let it be seen that indeed the love of God and Religion is

in your hearts, and that your purposes
 are not the fruit of a present passion.
 Cannot you remember that you have
 made many promises to God before
 now, which were never performed?
 Hath not a sickness, or a Sermon begot
 some resolutions which all vanished
 away? O search I beseech you (if you
 love your eternal life) after the cause
 of this falseness; for it will betray your
 purposes again. Was it not because you
 did not thoroughly hate the sin which
 you promised to leave? Was it not be-
 cause a right sense of God and goodness
 had not settled it self in your minds?
 Did not your disaffection to sin arise
 only because the temptation was gone?
 Was not your appetite then surfeited
 and sick, which in time recovered it
 self; Then just so it will be hereafter
 when you go abroad again. You will
 renew your friendship with your evil
 courses, unless you have some good
 principles in you stronger than all your
 sinful appetites, and than all the solli-
 citations of the world.

If you mean therefore to be as good
 as your word, you see it is of absolute
 necessity to settle some firm unalterable
 principle of new obedience in your soul.

The former advice must be diligently heeded, unless you intend to lose all your labour : and so must these also that follow.

1. The better to assure your future obedience, I wish you to make some experiment upon your selves, while you remain within doors. There are some things that can be done at this very time : Let us see you perform them, if you would have us believe that you mean to amend. Cannot you now be patient and not think hardly of God or men? Cannot you bless God for this affliction, and pray that it may do you good? Cannot you spend your time very much in meditation, in prayer, and in examining your selves? Cannot you seriously desire the prayers of good people for you? Cannot you reform that vain and evil communication which we hear many of you entertain at your Windows with idle and loose people, that are not at all affected with the judgments of God upon the Land? If you will not do these, never believe any of the promises you make of amendment in all the rest.

2. And then I intreat you to resolve by the grace of God to continue those holy

holy exercises of prayer, meditation
 and examining your selves when you
 come abroad again; in order to make
 you perform the other parts of your du-
 ty. They are not all Religion (as
 men foolishly think) but they are the
 helps and means to bring us to the
 practice of all that God commands.
 Therefore be sure you spend some part
 of every day in calling to mind your
 purposes, and the grounds or reasons on
 which they were made. Put your
 selves in mind of God, of your depen-
 dence on him, and of the love and duty
 you owe him. Earnestly beseech him
 for Jesus his sake to assist you with the
 grace of his holy spirit that you may
 keep your word. And take an account of
 your performance as often as you can.
 And let me take the liberty to tell you,
 it is easy here to read your sin in your
 present chastisement. You have not
 loved to be retired, and so God shuts
 you up whether you will or no. Shut up
 your self therefore hereafter in secret:
 get aside from all company; and be alone
 with your selves and God, if you mean
 to be saved. You have complained it is
 like in times past, that you had no
 time to spare from your necessary oc-

casions. Behold ! now God hath taken away this objection from this busy City. Now they have leisure enough who would find none before. Now he hath left them nothing else to do but to consider their waies. Their Trades stood lately in their way to Heaven: they could not pass thither through their Shops. And so now he hath shut up their shop doors and removed their trade from them. He hath made room now for Religion, which could find no place a little while ago. He would let that into their houses and hearts which was barr'd out by innumerable employments. He seems to bid them now be wise Merchants for better things, and to follow a traffick with Heaven, which they would have no commerce withal before. This if our people will not see, they must die (I think) of incurable blindness. And let all those whose eyes are opened, have a care to amend this great, this first fault, which makes so many others.

3. To which let this request be also added, that you would all remember to confirm your resolutions by frequent and reverend receiving of the Sacrament of the Lords Supper. A duty too much

much neglected, though it be instituted on purpose for a remembrance of Christs love in giving his life for us; than which there is nothing more powerful to move our hearts to all love and obedience. This every little business in the world can put by. For this men can find no time; and so their resolutions are starved and die for want of so good nourishment as this holy feast would afford them. If then you would have them maintained in life, do not deny your souls the benefit of this divine food, but take all opportunities to refresh and strengthen them therewith.

4. It would be of great use also if you would often seriously reflect upon the indulgence of God in sparing your lives, when so many thousands were every week cut off. Cast your eyes back upon this mournful time, and think why was not my grave digged among the rest. You cannot imagin the mercy of God hath so mean an end as to continue you here only to eat and drink, to get wealth and enjoy the rest of the pleasures of the flesh. The world is in no such need of you, that you should stay only to take up a room in it. It would still be full enough if you were

gone. Your living when others are dead is of no consequence, unless it be to prepare for a better life. Use it therefore for that end, and think that you are delivered to glorify your Creator by new obedience.

5. I should have desired you withal often to think of death ; and not to look upon it as a great way off, because you have escaped this stroke : It may lie in ambush for you in another place, and therefore you are to expect that every where, which waits for you nobody knows where.

6. And lastly, I should have commended to your most serious meditation the promises of the life to come ; beseeching you not to lose so great a good for want of persevering a few daies longer in that good mind, wherein you now find your selves by the grace of God.

But then I should leave no room for a few words to all truly pious Souls who may lie under this calamity as well as others. To you at last, O dear Friends, this short Discourse addresses it self. And though I know you will not think your selves unconcerned in all that hath been said,

but

but find something either to be amended or compleated in you; yet the promises of eternal life (just now mentioned) seem above all other things; to offer themselves as most proper for your thoughts at this season. The hope of this will be your greatest comfort in this affliction. This will support you and make you to rejoyce in the midst of tribulation. What though you have the common portion of others in this present time, since you have a great deal better prepared for you hereafter? Nay, what though you be now excluded from external communion with the people of God? the time is coming when you shall enter into a most happy fellowship, from which there will be no separation. Do not therefore faint under this affliction, nor be weary when you are corrected. Humbly submit your self to your heavenly Father. Resign your self into the hands of his wise Love, that he may dispose of you as he pleases. Believe firmly that he is good even when he smites. And think that he who will give you eternal life, would not deny you a less thing if he saw it best. Remember the patience of *Job*; or rather set be-

fore your eyes the example of our blessed Saviour, who was *made perfect by sufferings*. Think that he pities you; and that withal he looks upon you to see how you will now behave yourself. Let him behold a Soul meek, contented, couragious, rejoycing alwaies; for there is not a more lovely spectacle that he can be presented withall. And let him see your belief of his Gospel so strong and lively, that you do not tremble to pass through that gate, which he hath entred before you. Follow him chearfully to the grave it self. Remember that he hath overcome Death, that King of terrors: That he hath despoiled it of all its power, and made it innocent to his followers. Let it not affright you therefore; but look upon it as a necessary passage to a better life. Welcome it as a friend, and do not take it any longer for an enemy. Receive it with such a countenance, as if you believed it to be a messenger sent to fetch you home to your Fathers house. In these good thoughts I leave you; and heartily commit you to the love and care of our dearest Lord. Beseeching you, now that our publick Instructions

otions cannot reach you, this private
 Message may be imbraced with as much
 affection as it is sent to you. And be-
 seeching him also that you may be as
 strongly moved to a speedy conside-
 ration of these things, as I was to the
 writing of them, for the use of those
 Souls that are committed to my
 Charge. *Amen.*

August 19. 1665.

F I N I S.

And now, my dear friend,
 I have the pleasure to inform
 you that the same is now
 in the hands of the
 printer, and will be
 ready for the press in
 a few days. I am,
 my dear friend,
 very respectfully,
 your obedient servant,

A
Consolatory
DISCOURSE,

Perfwading
To a Chearful Trust in
God in these Times of
Trouble and Danger.

By *SYMON PATRICK*,
Rector of Saint Paul
Covent-Garden.

L O N D O N,
Printed by *J. M.* for *Francis Tyton*, at
the *three Daggers* in *Fleet-street*,
near the Inner Temple Gate,
MDCLXXXII.

Concord

Page 1

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THE face of things is
 now so calamitous,
 and there is so much
 sadness discovers it
 self in the looks of all
 those who are seri-
 ous and affected with our present
 miseries, that it seems as great a deed
 of charity to send some comfort to
 them, as to call the careless world
 to Repentance. There hath not a
 week of late passed, but we are told
 in the Bills of Mortality, that some
 are dead of *Grief*. The weight of ma-
 ny mens sorrows is so great, that it
 sinks them into their Graves. And
 they that are not yet so heavily op-
 pressed, yet groan under their burdens,
 and we hear every day of some or o-
 ther that are ready to faint by reason
 of the anguish of their spirits. We
 have some hopes indeed that the num-
 ber

ber is not very great who are so sorely distressed; but yet there is a General damp I observe upon the better sort of souls; and there are many things concur to cast a cloud over their faces. Some are very heavy for the loss of their friends, and others for the fear of that loss. It afflicts some to see such a decay of Trade, and others begin to have apprehensions of Poverty, and think it is possible they may fall into want. We see men startled very much to find the burials swell'd to such an height the Week that is passed; and again it affrights them to think of the sum that this Week current may mount them unto. Most men are possessed with a fear of Death, which now surrounds them on all sides; and others that have been free from those terrors, yet are in some dread of that kind of Death that domineers among us. Insomuch that they are very numerous, methinks, whose very aspects beg for some consolation. We can cast our eyes no where but we behold some or other imploring our help; and craving something that may brighten their countenances, by reviving
and

and cheering their drooping spirits.

That is the errand of this little Paper; which it came into my mind upon these considerations to send after a former Sheet; that all those who truly repent them of their sins, and apply their thoughts and endeavours to amend their lives, may not make their lives a burden to them by fears, or cares, or grief, or any other of those troublesome passions which we are apt to be haunted withal.

Now though there be many particular supports which are easie to be produced for mens relief, under every one of those evils which are the cause of their complaints; yet this Discourse being confined to so small a compass as a sheet, it will be best to direct you to one Remedy for all Diseases. Especially considering that one Medicine will be better remembred than a great many; that the application and use of it also will be more easy; and that the mind being fixed in one point, it will be the less subject to distraction by a multitude of thoughts. And when I cast mine eye upon the Holy Books to find that
which

which may be most proper for every mans case; I can see nothing so much spoken of, nothing so much magnified and applauded for a present Cure of all troubles, as *Trusting in God*, Our *Fathers trusted in thee* (saith the Prophet in that mournful Psalm 22. 4, 5) *they trusted and thou didst deliver them. They cried unto thee and were delivered: They trusted in thee and were not confounded.* Here you have the Practice and Experience of Ancient times, which are a direction to us in like cases. You have here so approved a Remedy, and which this Divine Writer thought so safe, that he resolved to take no other course in a time of such Contagion as this is. For having observed that he who flies to the most High as his Sanctuary, *abides under the shadow of the Almighty*, he determines to seek for no other comfort or security, but thus concludes with himself; *I will say of the Lord, He is my refuge, and my fortress; my God, in him I will trust*, Psalm 91. 1, 2.

Let us see then of what this famous and so much tryed Remedy may consist.

Let

Let us search of what an Antidote so powerful is compounded. If it be such an Universal Medicine, it concerns us very much to be well acquainted with it; that we may not mistake in the making of it, either by leaving out or putting in of any thing which may spoil its efficacy. And to say the truth, it is a very plain and simple thing which will not torture your wits to comprehend. This is the beginning of your comfort, that there is nothing in it but what is vulgarly known, if it were but as well followed and put in use. It is only to behave our selves towards God as we do to one of our Good Neighbours, of whose skill and fidelity we have assurance; and the business is done.

I. *First*, Then if an honest man give us his word for the performance of any thing we desire of him; on this we rely as our security, demanding no other, from whence we are said to trust that person. Which directs us if we will place our confidence in God; to be thoroughly perswaded of the truth of all that he hath promised, resting assured

red that it shall certainly be fulfilled. Is there nothing that God hath given us his Word for? Doth he not stand at all ingaged to us? Can we find nothing upon record that he hath said for our comfort and support in this World of sorrows? Turn over the leaves of that Book which is deservedly called the Book of God, and you will see that he hath tyed himself unto us for the performance of several things that highly import us, not only by his Word but by his Oath. He hath testified his singular care of the happiness of the World. He hath shewn the great desire he hath that his creatures should live in good comfort, and not be miserable, in that he hath not only said but sworn that he will do them good. He hath assured us in a more solemn manner than could be desired, that he will provide for us; that he will give us a competency of these worldly goods; that he will never leave us nor forsake us; that he will be our support and comforter in all afflictions; that he will strengthen us on a bed of languishing, and make all our beds in our sickness; that he will lay no more upon us

than

than we shall be able to bear; and that
 all things shall work together for good
 to those that love him. Of which
 promises you must no more doubt
 than if it were in your own power to
 bestow these blessings on your selves.
 And is all this nothing think you, to
 cheer a mans heart? Is there no ver-
 tue in these words (if stedfastly be-
 lieved) to raise up your sinking spi-
 rits? Will it give you no joy to think
 that you are so sure to be under the
 care of God? You would have had
 him promised you perhaps that you
 shall never be sick: or that you shall
 not be sick of any Contagious disease;
 or that you shall have long life; or
 come to great Riches and Honours,
 without which you cannot be content.
 Poor Fools! He hath promised you
 far nobler enjoyments, and would not
 have you set your hearts on things of
 so low concernment. Besides those
 that I have mentioned, there are *Three*
 most remarkable things which he hath
 passed his Word and Faith for, which
 if you believe, I shall soon give you
 satisfaction in the lesser matters of
 which you are so desirous. *First*, He
 hath

hath promised forgiveness of sins if you heartily amend. An inestimable favour; and which imports us more than to be well, to be rich, or to enjoy all the pleasures on earth. For they are in truth no pleasures, whensoever a man thinks of Damnation at the last. *Secondly*. He hath promised the gift of the Holy Ghost to help and sustain us, to comfort and cheer us, to guide and conduct us in our way to the *Toward* thing that he hath assured us of; And that is Eternal Life to reward our Piety, our fidelity, our Patience and Adherence to him. This *St. John* hath set a mark upon as the most illustrious of all other, saying, *This is the promise that he hath promised us even Eternal Life, 1 Epistle 2. 25.* As if he would have us fix our eyes on this above all other things; and have us to think that if God hath not said so much concerning temporal enjoyments as we desire, the reason is, because his Word is a thing which it is fit his Majesty should pass in matters of more moment, and of which there might be greater doubt. And truly these things which I have named are such that if we can believe them

you them upon his Word, we may well
 trust him for all the rest without his
 Word. For who can think that he
 who will give us Heaven, will deny
 us any thing that is fit for us upon the
 earth? Or who can be such an Idiot
 as to imagine that he who is so li-
 beral as to bestow Eternal Life, will
 be sparing of a long life to us here if
 he judge it most convenient? And
 that will bring me to the *Second* thing,
 which is,

II. To direct you to place a confi-
 dence in God that he will give you
 whatsoever is best for you, though it
 be not promised. It is a great imper-
 fection and robs men of much comfort,
 not to be able to rely on God unless
 they have his *Word* for every thing. Is
 not the *Nature* of God think you as
 great a security to us as that can be?
 Truly they that understand things,
 judge it to be rather greater; because
 it is that which gives credit to his
 Word. Why do you believe, I be-
 seech you, what God saith? Is it not
 because you know his Truth and Good-
 ness to be so unspotted that he can-
 not

not possibly deceive you? Let us then be of good cheer. From hence we may derive our comfort as well as from any thing else. Nay this is the very Original and Fountain of all our Consolation and support, that God is of such a Nature that he delights in the welfare and contentment of his Creatures. From this we may fetch as much joy as we please. We need not doubt to conclude from hence that we shall have all that is good for us though there were not one word said of it. And he is neither good nor wise that will desire more, and not rest himself contented in this perswasion. Let us have recourse if you please to our dealings one with another; for by them I told you we should best understand what it is to trust in God. Do we never repose a confidence in an excellent person unless he gives us his Word or his Bond? Are there not some men of whom we have such an high opinion that we readily deposite our money, our Jewels, our Deeds or any thing else in their hands, and never so much as ask them to give us their promise that they will safely keep them for us? Why do we think it strange then to depend

depend on God in this manner? Why do we not think that we have assurance enough from the absolute perfection of Gods Nature that it shall go well with us? What is the matter that we cannot be satisfied without he pass his Word; and that we are not confident in himself that we shall want no good thing? In my poor Judgment this is rather to Trust in God than the Other. I mean he is more properly said to Trust in God who perswades himself that he is so good as to give him all things needful, though not particularly promised; than he that relies only on his Word. For this latter is rather to be called *Faith* than *Trust*. Between which two there seems to be this difference, that *Faith* hath respect only to the Word of God; to what he saith and expresses, but *Trust* goes further and hath respect also to God himself. It looks not only at what he is engaged to do; but at what he is inclined to do for us. Conclude therefore with the *Psalmist* and pronounce it in a joyful and triumphant manner (84. 11, 12.) *The Lord God is a Sun and a shield: the Lord will give grace and glory; and*
no

no good thing will he withhold from them that walk uprightly. O Lord God of Hosts, blessed is the man that trusteth in thee. He doth not envy any of his blessings to us. He is as free of his favours as the Sun is of his beams. He is no more backward and unwilling to do us any good, than that great Lamp of Heaven (which is as it were his visible Image) is to impart its light and heat to the Word. And therefore he is in a blessed Condition that trusts in God. He hath united himself by that means to the very fountain and source of all good things; and so cannot fail to enjoy in every condition that which is most profitable for him. Be it health, be it riches, be it long life; which we think is best for us; if God think so too, we may resolve his bounty will not let us want it; but certainly bestow it upon us. I shall stay till anon to ask you if you can find no comfort in this perswasion; and now proceed to tell you in the *Third place*, that in order to your full content,

III. You

III. You must in this confidence commit your selves to his good providence, that he may dispose of you as he pleases. If you verily believe that God will have a care of you, then you cannot chuse but yield up your self and all you have to his wise goodness, desiring that every thing may be as he, not as you will. For doth not he that trusts in another, whether in his Word, or his Virtue, leave any thing with him and deposite it in his hands? Doth he not rest assured that it will be safe; that he will dispose of it as shall be most fitting; or that he will improve it for his benefit? Do we not see that he ceases to trouble himself any further, when he hath once secured his goods in this mans keeping? That he casts away all care; that he is not possessed with fears; but saith as we must do of God, *I know whom I have trusted?* You do vainly then pretend to trust in the Father of Mercies, and as vainly hope for any contentment, if you do not thus resign up your selves and all your concern-

ments unto him, being fully satisfied that he will do what is most conducing to your good. This is the confidence that he expects we will repose in him if we take him for our friend. And whatsoever men of fancy may perswade themselves, this is a nobler degree of trust in God than to have the particular confidence (which they so eagerly aspire unto) that he will do this or that. This in truth puts the most honour upon him, when we relinquish our own particular desires and refer all to his Will. This is the most certain mark of our believing him to be what he is, when we dare thus leave our selves intirely to him, that he may do as he pleases with us. The times are now very sickly; we are all in great danger; and know not to what remedies we should flie. Death hath fetcht away so may round about us, that we may fear he will come for us next. If we will now act the part of good Christians, or if we will have any constant comfort, we must all say as *David* doth, *What time I am afraid, I will trust in thee.* Let us now refer

refer all to God, who knows best
 what use he hath for his Creatures;
 and where it is most fit to bestow
 them, either in this world or in the
 other. Let us be confident he will
 dispose us there where it is most ne-
 cessary and best for us to be. And
 in this confidence we shall find abun-
 dant satisfaction, both in this and all
 other things that trouble us. It will
 keep us in perfect peace, thus to stay
 our minds on him. Nay, I think fit
 to add, that if there be any way to
 have that which we are naturally in-
 clined to wish (be it health, or
 plenty or any thing else) this is it.
 For doth not a person that is per-
 fectly and without any conditions in-
 trusted by us, think himself more in-
 gaged and concerned to dispose of
 what we leave with him not only to
 our advantage, but as near as may
 be to our hearts desire? Do not
 think then that God is so unkind,
 that he loves to cross us in that which
 we are inclined to ask, after we have
 submitted it wholly to him. Believe
 that he will deal very tenderly with
 those who have such an high esteem

of him, that they ask nothing but that he will do as seems good in his eyes. He hath a greater care of the mens good than any others. He is more ingaged to them (if we may speak in our common phrase) and they shall see he will deal very well with them. He is much pleased that they leave all to his wisdom, and therefore will not fail to let them fare the better for not interposing their own particular desires. But if we will be taking upon us to prescribe to him what course he shall take; if we behave our selves as if we should be undone unless things go in that one way which we determine, and therefore are always solicitously intreating him for this and that which we fancy nearly concerns our worldly estate; then we disoblige him very much. It is a sign we would take things out of his management if we could; and be glad to have the ordering of affairs in our own power. It shews that we are loth to trust him, and that we suspect his wisdom and goodness, or at least that we have no such feeling of them, but that we had rather

rather rely upon our own skill and
 but we to our selves. Now how can
 in his chuse but render our condition
 these insecure as it will make it uncom-
 le is fortible; We can never have any
 may perted peace unless we quietly com-
 and mit our selves to God; nor can we
 well hope for any safety at all, which is
 that farthest off from those who so little
 and esteem his will that they prefer their
 fare own before it. Away therefore with
 heir all your cares (if you would be hap-
 will py) and cast them upon him, for he
 him ureth for you, 1 Pet. 5. 7. Throw
 be them intirely upon him, for it is his
 be business to govern the world and not
 one yours. Let him see you rest your
 ere selves with as composed a spirit on
 ing his Providence, as if it were in your
 fan own hands to do what you list. This
 te is the only way to please him, and
 ch you will never sure be pleased your
 out selves unless you think that he is so
 and too.

IV. And now having thus cast your
 care upon him, it must be your care
 to walk *uprightly* before him; for from
 such persons (you heard) he will

withhold no good thing. It is no part of your work indeed to busie your thoughts about future events; but there is something else that lies upon you, which is to do what God at present bids you, that so you may be always qualified for his favours. This is not only a necessary concomitant of our trusting in God, but a part of it. We must *commit our souls* (or lives) *to him in well doing, as into the hands of a faithful Creator,* 1. Pet. 4. 19. We must *trust in the Lord and do good; so shall we dwell in the Land, and verily we shall be fed,* Psalm 37. 3. Great heed must be taken that you leave not out this Ingredient (as I may call it) of *doing good*, when you are forming your trust in God; for the Remedy will be quite spoiled if this be wanting. For have you not seen that to trust in God is to take his Word, to believe that he saith true whatsoever it be that he speaks? Now how solemnly hath he told you that his face is against them that do evil, to cut off the remembrance of them from the earth? That the way of the ungodly shall be turned

ed upside down? That the wicked shall fall into mischief? And therefore must you not be perswaded that there is no way to be happy in this World or in the other, but by following of his counsels and obeying his commands? If you trust God, you must necessarily govern your selves by this belief. If you give any credit to him, you must observe those rules whereby he would have you to live. And you must resolve that he hath no confidence in God, who hopes for his blessing in those ways which he hath said shall not prosper. No, he confides in his own bold fancy and presumptuous thoughts. He contradicts God, and gives him the lie. He saith in effect, that he will not trust his Word, which hath expressly told us, *that he who walks uprightly shall be saved; but he that is perverse in his ways shall fall at once*, Prov. 28. 18. You must live soberly, righteously and godly in the world, if you will have any comfort. You must walk with God, if you will be under his shadow. When you run away from him, you flee from your shield, and lose your

confidence of his protection. In evil ways you are insecure, and there the Angel of death is most like to meet you. *But let all those that put their trust in God rejoice, let them ever shout for Joy. For thou Lord wilt bless the righteous, with favour wilt thou compass him as with a shield,* Psalm 5. 11, 12. Where the *Righteous* (you may observe) and they that *put their trust in God* are the very same men, and the only persons that can rejoice and expect that he will defend them from all that will prove hurtful to them.

Thus I have briefly shown you of what this Ancient and Divine Remedy doth consist. All that remains is to reflect and consider if there be not both great cause thus to trust in God; and also such great comfort in so doing, that a man may shout for joy, as you heard the *Psalmist* just now express it.

As for the Cause; there are so many grounds of our confidence as there are Perfections in God. His goodness is so great, that he delights in our hap-

happinefs. His Wiſdom is ſo great, that he cannot miſtake nor make any choice of that for us which is pernicious. His Power is ſo great, that as nothing can come to paſs without his leave, ſo nothing can be hindred which his Wiſdom and Goodneſs will have done. He is Faithful and Juſt alſo, and cannot but make good his Word. And beſides, he is ſo Immutable, that he always governs the World by the ſame eternal Rules; and gives us thereby the ſame hopes in him that good men have ever had.

Why do we not rejoice in God then as well as they? What comfort would you have that is not here to be found? Are good hopes in the Immortal, only Wiſe God, nothing worth? Or can they give but a feeble ſupport to thoſe that are owners of them? If they can do any thing, you ſee plainly there is great cauſe for them, and greater than for many other things. They are ſecured ſo many ways, that it is manifeſt God would not have us want the comfort of them. The

Power of God (for example sake) may make you fear him, and there is great reason for it ; but it will not produce love to him. On the other side, the Goodness of God will make you love him, but it doth not so easily produce fear. These affections grow (as it were) on single roots ; and that which bears the one doth not bear the other. But as for Trust in God, that grows upon them both. The Power of God will make us confide in him as well as his Goodness. And besides the Wisdom, the Justice, the Faithfulness, and the Eternity of God, give strength and force unto our confidence. All these are apt to beget in us assurance of good from him ; so that if that be of any moment to our support and consolation, we cannot well be without them.

And verily it is of exceeding great consequence. The comfort that it gives is infinite and cannot be limited. It extends it self to all things, to every case and condition of life. There is no evil which threatens us
in

in this World, but it can help and arm us against the assaults of it. It cuts off all the matter of our trouble. We need not fear any thing. We need not be careful for any thing. We need not torment our selves with restless desires. And there is no cause that we should be wounded with any grief and sorrow. We have nothing left us to do but only to rejoice always, because we are in his hands who *exerciseth loving kindness, judgment and righteousness in the earth; and protests that in these things he delights*, Jer. 9. 24. In this we may glory and make our boast. This may justly fill us with joy and gladness, which are the only passions that this Trust leaves in possession of the heart. We may say continually, *let the Lord be magnified, which hath pleasure in the prosperity of his servants.* There is nothing can fall out in which we may not rest exceedingly satisfied. We may welcome any thing with a pleasant countenance, because it is the appointment of our loving Father, to whose care we have left the ordering of all
that

that belongs to us. It is impossible any thing should come to us, unless the goodness of God be first consulted. No Plague (for instance) can smite us, but Almighty Power must first give way. There cannot the least thing which we call evil so much as touch us, but infinite Wisdom must consent unto it. And who would be troubled if these shall bid poverty, or sickness, or the loss of friends, or death it self go to him? Where is his wit that would bid them stay away, when God commands them to come? Will any man that is advised take it ill, that that is done which the infinite Wisdom and Goodness appoints? Will he desire any thing should be otherways than as that shall direct? What contentment could a man take in a place, if it were possible to stay in it, against the Will and pleasure of Heaven? Or to what purpose is it to wish to remain any longer here, when the Sovereign of the World would remove us to another and a better Country? No, we should say chearfully, The will of the Lord be done. It is the Lord, let him

him do as seems good in his sight. Now Lord, will thy servant depart in peace: We will come, now that thou callest us. Thou art good and thou dost good; and therefore we will readily follow thee, though thou leadest us to the grave.

I know indeed that there are many who would be glad if I could say something else unto them: And who would rejoyce more, than I doubt they will do in this Discourse, if I could give them ground to believe that they shall certainly be preserved, by confidence in God, from the infection that is abroad. This is the thing which they look for. They are much in love with life, and so they would think themselves happy if they could be assured they shall not lose it. They would fain have us to put this confidence into their minds, by putting it into the Nature of Trust in God. It is worth little they imagine, if this perswasion be not intermixed with it. And if the 91. Psalm be not thus expounded, they can take
but

but small comfort in the reading of it.

But as I am loth to deceive any body, so I would not willingly have men deceive themselves, by misunderstanding that and other places of Holy Writ. I would not have them be more bold than truly confident; the effect of which will be this, that they must needs be extreamely troubled and confounded when they find themselves confuted by Death. Some indeed of these Bold Believers may escape, and so they would without this confidence; but others of them may die, and then consider what an amazement it will be to meet with a disappointment. For, I beseech you, have not all ages taught us that good men die as well as others by pestilential breaths? Not so many indeed as of the rest, because there are not so many of them to die. They are but thinly scattered in the World; and therefore at no time can there as many fall of them as of the bad. But yet I say, do not some of them feel this stroak of God? Will we condemn

condemn all those for wicked, or such as had no trust in God, who have perished in this great Mortality? It is no good sign that you shall be safe, if you be so uncharitable. For you ought not so much as to conclude that they were all defective in this duty, of confiding in the Almighty. And yet there is no avoiding it, but you must say one of these two things; either that there is no ground for this absolute confidence of being preserved, or that all those whose lives were not preserved, did not do their duty in relying upon this promise of God (as some take it to be) for their safety. If you will not condemn them, then you must condemn these arrogant pretences and high confidences, which limit God to mens own desires.

But what shall we say then to the words of the *Psalmist*, you will ask? Are not they a Promise from God, that all such as will trust themselves with him shall be secured? Do they not tell us, that a man so qualified shall see ten thousand

thousand fall about him, and he escape?
91: 7.

I answer; No, They are not a promise made to us by God: but rather a kind of promise which the *Psalmist* makes to himself of safety and protection in time to come, grounded upon the experience of what God had done for him already. The experiment which he had newly made of the successfulness of this course (to fly to God by an humble faith and resignation to him) raised him to a hope in his goodness for the future; that by the same means he should still be preserved. This will be better understood, if the occasion of the *Psalm* be marked. Many of the Hebrews indeed think it was penned by *Moses*, as the foregoing *Psalm* was upon occasion of the Plague in the Wilderness: But it is more probable that it was writ by *David* in the time of that great Plague, when the Angel of the Lord slew 70000. in so small a space of time (according to *Josephus*) as between the morning, and the next Noon. Upon this the good
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King (as you read in the story, 1 *Chron.* 21. 16, 17.) and the Elders of *Israel* betook themselves to God, by prayer, humiliation and repentance. Which had such success, that just as the Angel was coming to smite the Citizens of *Jerusalem*, the stroke was diverted, and the Plague stayed. Though a thousand had fallen on one side, and ten thousand on the other, yet that place was taken into the protection of the Almighty: and no execution being done there, it remained an eminent instance of the powerfulness of this Remedy, and obedient faith in God. Whereupon the *Psalmist* full of joy in so happy a success, resolves that he will for ever take this course; and proclaims it to all succeeding times as the best remedy against infection, to take Sanctuary in God: nothing doubting of his protection, if there be the same reason for it, that then there was. He observing I say, that the man who dwells in the secret place of the most High, verse 1 (*i. e.* who takes Sanctuary in God by repentance, reformation, ardent prayer, and committing himself

self to his providence) *abides under his shadow*, that is, is remarkably defended by him; determines thus with himself in the *second* verse; *I will say of the Lord* (i. e. to himself he resolves to speak thus on all occasions) *He is my refuge and my fortress; my God, in him I will trust. Surely he shall deliver thee* (speaking still to himself) *from the snare of the fowler, and from the noisome pestilence*, i. e. from all unseen dangers, that are most unavoidable. Never doubt of his protection for the time to come, who hath so miraculously preserved thee of late. *He will cover thee with his feathers, and under his wings thou shalt trust. Thou shalt not be afraid for the terror by night, &c. A thousand shall fa't at thy side, &c. But no evil shall befall thee, neither shall any plague come nigh thy dwelling. For he shall give his Angels charge over thee, to keep thee in all thy ways: And so forward till you come to the fourteenth verse, he expresses his hope in God. Where, as if he heard the charge that God gave his Angels concerning him, to see that no hurt came*

to him, he concludes in a pious rapture (*verse 14, 15, 16.*) with the words of God to them. *Because he hath set his Love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.* The rest of the Psalm, I say, till you come to the three last verses, are not spoken directly to others, but only to himself. They are not the Words of God to David; but *David's* own words to himself, to encourage his heart to confide in God. Which when he hath ended, then at the fourteenth verse, I observe, the person is changed; and in that heat of divine inspiration wherein he was, he conceives God himself speaking to the Angels and telling them, that he resolves they shall take a particular care of *David*, whom he would preserve a long time (being of so great use to his people, and a type also of the *Messiah*) from all the mischief that evil men, or evil spirits might design

design and contrive against him. This I make no question is the scope of the holy writer. But as for our selves, we have no inspiration; nor are these words spoken unto us all, to give us such a particular assurance that we shall be secured from contagious diseases, as he was, by a singular favour of the Almighty.

Besides, if we will needs conceive a promise here to be made to all good men in those days, we have no authority to extend it to all such now. For the promises of the Gospel are quite of another nature, than those of the Law of *Moses*; which you may suppose if you please were here renewed to them. That gave them assurance of outward blessings if they observed it; of all which long life was accounted the chief. But the Gospel gives us assurance of spiritual blessings; and above all of eternal life in the other world. Read the twenty eighth of *Deuteronomy*; and there you shall find that God promises to bless them in their bodies, in their goods both within doors and without; if they kept his
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precepts: but on the contrary threatens that if they did not, he would bring all miseries on them; and particularly make the *Pestilence* cleave to them till he had consumed them; and smite them with a *Consumption*, and with a *Favour*, and with inflammations, and extreame burning, verse 21, 22. Now in such a calamitous time the *Psalmist* may be thought to promise (that is the most you can make of it) that good men shall be delivered from those curses, and have the blessings made over to them by the *Covenant of Moses*. And therefore you may observe that he speaks here of deliverance from many other things besides the *Pestilence*, which I never heard, notwithstanding, any body now promise themselves. So that it makes me wonder how some come to be so confident of preservation from the *Plague*, upon the score of the *Psalmist's* words, and not from all the rest of the calamities he here mentions. *Ex. gr. v 5*. He saith, *thou shalt not be afraid for the terror by night* (which may well be expounded of thieves and murderers) *nor for the arrow that flieth by day* (which we may understand of open

open Wars and Battels.) *Nor of the Pestilence which walketh in darkness, i. e. of those contagious diseases which come from an unknown cause; nor for the destruction which wasteth at noon day, i. e. calentures, and feavours, which rage most when the weather is hottest. And most manifestly he speaks, v. 13. of preservation from poison, and wild Beasts. Nay, before that he saith in general words, ver. 10. No evil shall befall thee, &c. Now doth any good man promise himself that he shall never fall into the hand of robbers; that he shall not suffer in time of War; or shall not die of a feavour; or have any corporal hurt at all come to him? What is the cause then that many have singled out this of the Pestilence, which they promise themselves freedom from by a particular faith in God; and take no notice at all of the rest? By the same reason that they can be confident in this, they may be confident of never being ill at all. They ought to consider all these things as more proper to the times of the Law, when God was in a more earthly covenant with them; and not promise themselves any of them so certainly,*

tainly, now that we are in a covenant founded upon better promises, which teaches us to commit our selves and all our concerns to him ; and to refer our selves to his wisdom, that he may chuse what he sees best for us. This is the highest pitch of Christian confidence : which frames not to it self particular assurances of being delivered from this and that evil ; but rests contented with the present, and waits quietly for the future, as that which is ordered by an unerring understanding.

All that we can attain to beyond this is only some hopes that on some great occasion and for some special reason, God may grant us the like preservation with some in former daies, from the Pestilence and such like evils. Some hopes I say ; not arising from any particular promise, yet from the Nature of God, and the experience of ancient times in the like cases. I will instance in two. First, in case of a remarkable repentance and reformation of life, there is some ground to hope for a special protection in infectious times. When the Angel, as you heard,
 forbare

forbare to do execution upon *Jerusalem*, it was upon a deep humiliation of *David* and the Elders or Nobles, who clad in Sackcloth and falling on their faces, became earnest supplicants to God to spare that place. This is some encouragement to all men now *who love life and would see many days*, to give some singular testimony of their repentance, and sincere resolution to use their life for better purposes than they have done: It is probable it might turn to the preservation of their families, as formerly of that City. Nay, if we saw some eminent proof of the unfeigned reformation of the great ones of the Land, God we might hope, would remove his present judgment from us. If all our Elders, *i. e.* Nobles, would joyn with our Sovereign to do some notable thing in the eyes of God and all the world; for the amending themselves and the whole Kingdom, there is reason to expect some notable effect.

And again, if a man be a remarkable person, of great use and benefit to the world, and that is liketo do God notable service; there is some ground to hope

hope for his preparation. *David* was spared upon this account. He was an excellent Governour; and a person that had a great zeal for the honour of God; and was to be a type also of Christ. And for this very reason that he might more exactly shadow him; we may think the Holy Angels were commanded to minister for him; and see that no evil Angels hurt him. And God resolved to bestow a longer life on him, that he might the better typify the everlasting Kingdom of our Lord and Saviour. And thus it was with the Holy Apostles and their successors; in whom some passages of this *Psalm* were literally fulfilled, as others were in our Lord Christ. For it is said, *ver. 13. Thou shalt tread upon the Lyon, and Adder: the young Lyon and the Dragon shalt thou trample under feet.* And just thus our Lord speaks to them when he bad them go and preach and convert the world, *They shall take up Serpents, and if they drink any deadly thing it shall not hurt them, Mar. 16. 18.* He having occasion to use their service, they were defended and secured by him from innumerable mischiefs; till he saw that by
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their deaths they would glorify him more than by their lives. The way then to have more than ordinary hopes of security, is to become more than ordinary men. And the best way ever for those men to preserve themselves, is by such a strong trust in God as I have described.

For I must add now, in the conclusion, that there is a natural efficacy in it to secure us; and that if we maintain it in its full force and vigour, it is such a medicine as seldom fails those that rely upon it for their protection. It is apparent from what Physicians write concerning Preservatives against this Pestilential disease, that they can prescribe nothing like to Trust in God, which contains in it the Vertue of them all. First they tell us that whatsoever expels all fear, and makes us bold and confident, is of great efficacy against the infection. And *Secondly*, whatsoever makes us quiet and still; that which calms all passions, and stops the rage and boiling of the blood, hath a singular force in it. And *Thirdly*, that it is necessary to take cordials and to keep

him up the spirits in a joyful pitch : for that
 way which makes the heart merry and chear-
 ful is of notable use against the conta-
 gion. Now every one of these make
 manifest, that trusting in God is the
 best Antidote in the world, even upon
 the account of Nature. Because these
 Three are the proper and constant ef-
 fects of it. There is nothing so power-
 ful to thrust out all fear and to banish
 terror and amazement of spirit, as to
 commend our selves to God ; and to
 believe that we are in the Almighty
 hands of our Creator : So that nothing
 can touch us, but it must, as we may
 say, pass through him before it come at
 us. And then for quieting and com-
 posing the spirit, there is nothing so
 powerful as this. Whilst we repose our
 selves in the bosome of Almighty pro-
 vidence, we must needs be at rest, and
 have a great stilness and tranquillity in
 our breast. This allays all feverish
 heats which either by our desires, or
 cares, or grief, or any other passion, are
 apt to rage. And lastly, If this will not
 beget joy and gladness; what is there
 that can do it ? It is able to put us in the
 very highest pitch of joy, into a tri-
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umph and exultation of spirit, to think that we are Gods care, and live under his shadow; and that he stands intrusted with us, who is always faithful to those whom he takes into his charge. He that leaves himself wholly with him, is eased of all other employments, and hath this only left to do; to rejoyce in his Holy Name, to make his boast of God, and to glory in the happiness to which he is arrived. And from all this we may well conclude that this Antidote will do great wonders by the blessing of God, who we see succeeds other means that are but of an inferiour Nature.

And therefore let us put our selves into the hands of God, and be assured, that if we be not saved from the destroying Angel, there was great reason that we should die; which it was not fit for any indulgence of Heaven to over-rule. Let us think this comfort enough, that we have committed our selves to him, who will do nothing, but what we would do if we saw so much as he. And indeed I do not see what greater comfort an assurance of deliverance would give us,
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than we may have in a humble submission of all to Gods Will and Pleasure. We should have no priviledge above others, but only to know something beforehand which they do not; for as to the thing it self, they may have it (though they do not foresee it) as well as we. Now what great comfort is there meerly in knowing that we shall live some years longer in this World? Are such men assured also that no other evil shall befall them? Shall they never lose their health, nor their friends? Why are they not confident of this too? And that they shall die of nothing but old Age; because it is said there; *No evil shall befall thee; and with long life will I satisfy him, ver. 10, 16.* Or if they had assurance of all this, where is the advantage they have of other men who pretend to no such confidence? is it such an happiness meerly to live? Is not this a greater, to know that we shall have what God sees good? To be assured we shall stay here as long as he judges it will make for our happiness? And if this be the comfort, then we are possessed of it without their particular assurances.

ces. We know that a Sparrow falls not to the ground without our Fathers providence. We are certain that if he see it best we shall remain here longer; before we be removed to another place. And indeed that is the thing which men of higher confidences than others should be first assured of; that such things shall make for their greatest good, or else they can with no comfort expect them. About which, since I observe they are so little thoughtful, their confidence methinks is of no value, but only speaks a natural desire of life to be very prevalent in them. Nay, their ardent desires of arriving at this particular assurance of a longer life, betrays too little faith of better things. If they were perswaded those things are true which they read of in another world, what need they be so solicitous, or esteem it such a favour to have assurance of living in this; It argues too much infidelity, that men are so infinitely fearful to leave their present enjoyments: which makes them bend their thoughts rather to perswade themselves they shall continue here, than to be prepared for a departure to
their

their heavenly Country. And it is a mark also of a very low Spirit, to take more contentment in being assured of a longer life, than in looking upon their lives as in the hands of a good God. For this is to rejoice in what God gives, more than in himself; and to be pleased in one worldly blessing, more than in the vast treasures of his Providence.

In those then let us think our selves to be rich and happy enough. Let us live as if we had great possessions in his love and good will to us. Let us take our selves to be so amply indowed there, that we desire nothing more. And for an Argument that you really think you have enough, let those that are able impart of their worldly goods to them that are in need. This will both be an Argument that you trust in the living God, and not in uncertain riches; and also a great means to secure you in this infectious season. For God hath great use of such men in the world; and they are most likely to be preserved for the good of the Poor who want such Benefactors. And I heartily wish that all they who are now fled, had left a large

large portion of their charity behind them, for I verily believe it would have been a more effectual means to preserve them, than the change of place, or any other that they can use. But they are out of the reach of this Paper; and it will now hold no more but only these words of *David*, Psalm 62. 8. *Trust in him at all times ye people; pour out your heart before him. God is a refuge for us.*

September 1.
1665.

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